

Archæologia Cambrensis.

THIRD SERIES, No. XV.—JULY, 1858.

LETTERS OF EDWARD LHWYD.

(Continued from p. 389, Vol. III.)

Oxford July 20. 1701(?)

Dear S^r

'Twas long after y^e date y^e y^e Anglesey carrier delivered your obliging Letter of May the twenty ninth & since I had it I have been most of my time in Wiltshire with an old Vulpone, who has talked these seven years of contributing a very large Colection of natural Rarities to y^e Museum and of settling some small salary upon't; but what he'll do time must shew. I have had an opportunity of discoursing with Mr Simon Loyd, on my return some months since through Oxf'd about Hengwrt study but he assured me Mr Vaughan had left an Injunction in his will that no Book should be lent any one til his son came of age, and I have lately applyd myself to S^r W^m Williams but he (though one of my subscribers and otherwise my good friend) is not willing to have anything transcribed out of his Manuscripts; but offers the reading of them in his house provided I'll promise him on my word not to transcribe anything out of them; but to tell you the truth (under y^e Rose) tho I should live under the same Roof with him I should be loath to spend my time so idly. I desire you not to mention this to any one, for I have since writ to him desiring the perusal of any one he pleased of four or five Books w^{ch} I nam'd, and perhaps he may a little alter his Resolution. I hope you took some account of Hengwrt study. I once had a sight of it, and took account of as many of y^e old Parchment Books as Mr Grif. Vⁿ Mr Howel's unkle shew'd me: but had not time to run over the paper manuscripts. By Mr W^m Maurice's

Catalogue of those manuscripts I find there should be a Cornish one amongst them: but whether it be different from those three or 4 Books we have of that Dialect I know not unless I could see the Initial and final words. Mr Howel Vⁿ was often talking of printing his Grandfather's Dictionary, which was that of Dr Davies improved. This being a printed Book I suppose would be lent any one in the House; and in one day I believe the notes might be transcribed. You are to expect no performance in that kind from me as being otherwise so much engaged but suppose you undertook an Edition of Dr Davies yourself? I am sure you are at least as well qualified as I am, and no doubt 'twould sel very well, provided nothing of the Doctor's own be retrenched, and some considerable additions made. There was a little or nothing material in Mr Parry's Dictionary but what there was I think I have copy'd. That of Pair Dadian (*sic*) I had Transcribed before in the Mabinogi, in Llyfr Coch yr Hergest w^{ch} wee copyd in Glamorganshire (*sic*). I should be very glad of a Transcript at your leasure of the additional words, to the Dictionary, as also of the French ones you mention. As to the Proverbs I am lesse curious, unless for the very old ones, in regard they may illustrate the sense of some obsolete words. There is a large Collection of Proverbs at Hengwrt, paralleled or at least interpreted with English and Latin. I thank you for your conjectures about Kegidva and Kegidiog; 'tis what never came to my thought, but seems very probable. I have some thoughts of printing my Archæologia before y^e Dictionary as thinking it may meet with more buyers, & having a Tolerable apparatus for it: but 'twill be some years ere eighter (*sic*) of them is published: Ile make what hast I can. Will Jones is now at London a transcribing some things for me out of the *Cotton Library* and the *Tower*: in the former he has met with Vocabularium Latino Wallicum written on Parchment about 200 years since w^{ch} yet is not Welsh but Cornish and so much a greater rarity but 'tis but brief. I have no thing to adde; hearty service to all friends, as you meet with them from S^r

yr affectionat humble servant

EDW. LHWYD.

I shall be glad to continue our correspondence as long as we live.¹

¹ This seems to be the draft of a letter written in a hand similar to, but not the same as, Mr. Lhwyd's. The writer uses pencil lines throughout, and spells some of his words carelessly.—ED. ARCH. CAMB.

Lond. Aug 2. 1707(?)

Dear S^r

This comes to acquaint you that I have this day sent you by Bosomes Inn Carrier according to your directions 7 Books Bound here; where each Book costs half a crown the Binding. The words noted with a D were all sent by you. In one Letter sent many years since you inserted severall words out of the margin of D^r Davies's own Dictionary and I took these to be then (*sic*) thence likewise I missed indeed the word, Pair Dhadian ym mha yn yr arvere r Gwyddelod veruy Kyrph meirw &c. The other words you then sent were so few y^t the loss is not much: unless what you sent was onely a small specimen, "*Coylio Buccifero*" &c is a blunder owing to Mr Williams our Librarian, whom I employ'd to transcribe those words. I took *bymiste* to be an error of H. Salusbury. However he is to answer for it: and one may Back what he says, by adding that the Cornish *Felen* (wormwood) comes also from the Latin *Fel. Toreth* may be Fruit very well, as well *Toradh* in the Irish, but *Didoreth* is also us'd for *of short duration*, as *Bara didoreth* &c. but those words being of other mens collecting I am not accountable for them, as I am for those in the Cornish Grammar. I rec'd a Welsh epistle in my own orthography from M^r Rowlands of Anglesey about the W. preface: where he maintains that we and the Irish came to Brittain at once. M^r Baxter has sent an Acc^t of this Book in a Letter to the Secretary of the R. Society, w^{ch} I hear will be printed in the next Phil. Transaction (*sic*). Pray acquaint me, as soon as this comes to hand where M^r Davies of Lhannerch is; & whither I am to send B B to S^r R. Most: & S^r John Conwy.

yrs entirely

E. LHWYD.²

Oxford Sunday Morning

Dear S^r

M^r Griffiths of Kickle deliver'd me your Letter himself; within a few hours after I had written my last: but I could not then get you the Napeir's Bones, otherwise they might have been sent by the carrier. I have now left them with Mr Williams (my Substitue here) who will take care to them, the first conveniency. There was but six & sixpence due to M^r Clement; and for the remainder it serv'd both to pay for the Napeir's Bones and to drink your health with Mr Griffiths. I had written before to D^r Foulks such a letter as you mention; and have sent him another since. Be pleas'd to return the 50 shillings by y^e

² See foot-note above.

Anglesey carrier to Mr W^m Williams at y^e Museum; to whom you may also direct anything else that you would send me. You will be sure to receive a copy of the *Lithophylacii Britannici Ichnographia*, with the first. I intend it also for all y^e Subscribers; or at least to all that are scholars, & to whom I guesse it may be anything acceptable. My humble thanks to Mr Robinson for his generous Subscription; and when you see S^r Robert Owen be pleas'd to give him my most humble respects &c. and If he talks any thing of returning me Subscription money, pray be so kind as to offer your service if he thinks fit; since he can not so conveniently send hither as you may. I shall set out for Monmouthshire this week; and then you may expect more troublsom scribbling from

(Dear S^r) Y^r most affectionat
and obliged Servant

EDW. LHWYD.

There is at present some misunderstanding betwixt y^e University and Company of Stationers; so y^t nothing will be received into the Presse here, in some time. 'Tis hoped that about a month hence things will be better settld: tho' I believe 'twill be Christmasse ere my Book is printed off.

Hon^d S^r

I receiv'd y^e excellent Draughts you were pleas'd to send me since Tuseday last (*sic*); and had acknowledg'd that favour sooner, but that I thought it convenient first to desire y^e opinion of some learned and inquisitive persons about Maen y Chwyvan. I have now consulted D^r Wallis, D^r Bernard, and M^r Dodwel: but I could not find any of them were satisfied whether those odd characters towards y^e bottom of the pillar on the East side were significative or onely design'd as some manner of Ornament; nor yet whether it be an ancient Heathen monument or erected since Christianity. That figure on one of y^e Edges somewhat resembling the vertebrae of some Animal, with a ring struck through it at y^e lower end, (and an other ring through that) seem'd to me at first to savour of antiquity, and to have been some Hieroglyphic: but y^e crosse in the midle on each side y^e head, and also an other X in y^e midst of y^e pillar on y^e East side, should make us suspect it a later monument. I desire you would be pleas'd to communicate your own thoughts of it; and to inform me whether it be generally call'd as I write it: as also whether y^e characters mention'd seem intire or defaced. 'Twould be also requisite to know (if possible) where the other antiquities were found. S^r Roger has told me the Brick was found at Caer Rhyn (or C. hén) Y^e medal is mention'd in y^e

letter you were pleas'd to send me; but I want y^r information as to . . . ll the rest. I desire to know what colour y^e Urn is of, if an urn we may call it? also what material y^e heads (*query*, beads?) are of. There is one checquer'd figure which I know not what to make of, and must therefore intreat your explanation. I have nothing to adde but to beg the favour of a letter at y^r first leasure; for I must deliver up my papers about a fortnight hence. I am S^r
Y^r most obliged & humble servant

EDW. LHWYD.

Oxford Febr. 26.

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For y^e hon^d. Richard

Mostyn Esq^e at

Penbedw Flintshire

Chester Post.

(Seal) on a shield, a Lion Rampant to dexter.

*Jan. ye 9th 8^s.
Jesus Coll. Oxon.*

Dear ffriend

Being well assured by y^r Brother's discourses y^t you have noe small inclinations to spend some leasure hours in y^e studie of Natural History: I thought myself oblige'd for y^e many favours I receiv'd from you, to contribute what I could towards y^r encouragement therein. In order to w^{ch} you will receive by y^e Carrier, a small collection of shells and form'd stones. The shells you'l finde pack'd up in 4 several parcels, viz. English Sea Shells, fforreign Sea-shells, river shells such as are common about Oxford, & land shells found hereabouts likewise. And as for y^e form'd stones, they were all found in quarrys and old Stonepits within 3 miles of y^e Cytie, excepting some few whose native places are mention'd in y^e papers they are inclosed in. I know these and all such like things are generally look'd upon as trivial and unworthy our considerations, but if we consider upon what motives they are thus undervalued we shall finde but small reasons to be discourag'd from our inclinations, ffor all y^e only arguments y^t ever I could hear from such as despise this sort of knowledge are 1st y^t they are in them selves mean and simple saying w^t signifies it to know y^e grasses of y^e feild (*sic*); y^e common stones and snayls; understanding it as if these very names did import things of contempt and not worth our regarding. 2^{dly} That such studies bring us noe profit, & y^t wise men ought to employ their time in such ways as might prove beneficial to them and their posterity. 3^{dly} That there is not one man amongst ten hundred men of Learning that heed any thing of this nature.

To the first objection we may answer y^t y^e common plants,

Stones, Shells &c are scarce lesse valuable in them selves; than wheat or rie, rich gēms, and pearls; since 'tis not y^e intrinsic worth of things, but y^e use men put them to, that makes 'm valuable. Hence we finde y^e very same things, w^{ch} are much esteem'd by some nations, to be nothing worth amoungst others. Wheat and Rie are but weeds amoungst y^e Savages of Brasil, who make their bread of roots. What we call Gemms (*sic*) scarce serve children to play with in y^e Indies: and the Spaniards at their Discovery of America found their Houses til'd with Gold, w^{ch} they prised (it seems) but as we doe our blew slat: their money being shells w^{ch} are this day currant (*sic*) with several nations not onely there but in Africa alsoe. And amoungst ye ffrench and Italians, ffrogs and snayls are delicious meats.

To y^e 2^d objection viz y^t by these studies noe man can ever enrich himself, it may be reply'd that we acknowledge men of mean abilities (*sic*) are to make it their diversion, not their primary & cheif employment: but that Gentlemen & others who have sufficient estates, may if they please make these their main studies, since 'tis noe point either of Religion, Moraltie, or humane reason to propose y^e getting of money to be y^e end of all our endeavours.

As to y^e 3^d obj. that seems to deserve our attention least of any, ffor if men had been always content to know onely such things as were allready discover'd to their hands, learning could have made noe progresse, and y^e world must have been as blinde now as it was two thousand years since.

Soe y^t all things examin'd we shall finde noe reason why men should carpe at these sort of Enquiries, unlesse it be y^t common error w^{ch} few men avoid, especially y^e more illiterate; of enveying against and condemning most such things as they understand least.

But I might have answer'd to y^e last objection y^t tho it may be granted very few are conversant in these sort of studies yet there are several and in most ages there were in this kingdome, but more especially amoung our neighbour nations y^t much cultivated this sort of learning, who for their fame and merit might vie with any of their times.

I need not trouble you with any farther discourse of this kind, since I suppose you may allready have soe good an apprehension of it that it would be but needlesse to tell you that y^e studie of Nature affords infinite pleasure to them y^t minde it; that it satisfies mens reason and curiositie above all others: that it heals all disturbances of y^e minde, and renders men thinking and active; that it furnishes such as are well seen in it with a treasure of real knowledge: that it takes away many vices y^t men might

be guilty of, in thought or action if not diverted by this or some such innocent employment: and y^t it dayly manifests y^e incomprehensible power of our Creator. All which may I suppose seem playn after a short consideration to any unprejudiced person. But supposing this to be at least sufficient to win y^r affection, if not superfluous, I shall take leave now to discourse somewhat concerning those things I have sent you. Of w^{ch} you may please to observe 1st y^t all those I have call'd English Sea Shells (the large Sheall fish excepted) were sent me by some friends of our Coll. out of Wales v. g. from Cardiganshyre, Caermardhinsh. and Meirionethshyre about Harlech. 2^y that in givinge them names I perused D^r Lister's Book entituled *Historiæ Animalium Angliæ tres tractatus*: the contents of w^{ch} is a History of the Spiders of England, of all English shells viz. Marine, fluviatile, and terrestrial, and of all formd stones he knew of, but more especially Shell stones. But altho he undertakes to write y^e History of all our English shells; yet I dare affirme he never saw y^e 5th part of y^e kinds of shells y^t may be found in England & Wales; whence you'l finde several amoungst those I sent you y^t have neither his name to 'm nor any one else his, because I could meet with them in noe authors, and y^e names given them are my own. 3. You may perhaps wish they were English names, but there are none such: because no author has hitherto treated of 'm in English; and if there were, 'twere ten to one more beneficial for you to learn the latine than the English; because all naturalists know them onely by their Latine names. If you find any difficultie of understanding them, acquaint us of it in your next Letter, and we'll interpret all y^r words to you alphabetically. Those things w^{ch} I suppose will seem strangest to you of any, will be y^e form'd stones, because I doubt there are few or none such in your parts; tho here soe common; y^t we can hardly find any quarry but has some sort or other of 'm. Naturalists contend much about y^e original of these stones; ffor most of them affirme they were once shells, and therefore call them petrified shells, not cochlites or Shellstones. Several arguments on both hands may be seen in M^r Ray's Travails about y^e beginninge of his Book. ffor my part I am soe farre of the contrary opinion y^t I think it all most an absurdity to beleive they ever were shells, not doubting but that they are lapides sui generis y^t owe their forms to certain salts whose property 'tis to shoot into such figures as these shellstones represent: nay I have often entertain'd this opinion of them: to wit that when these stones came to a certain period of growth they split; and then that chrystall, fluor, or salt y^t is essential to its figure, shoots into other small ones of y^e same

kinde; and soe nature propogates (*sic*) her kinde in these, as well as in plants and animals. But if it should be question'd how it comes to passe that nature imitates shells in these form'd stones above all other natural bodys I must confesse my ignorance; unlesse I may say y^t of all natural bodys, none seem to partake of y^e nature of stones than shells, insomuch y^t I have been inform'd y^t in some countreys they make lime with them. But alltho these form'd stones doe generally imitate shells with us in England; yet it must be granted we have a great many form'd stones y^t resemble noe shells at all; such are v : g : Cornu Hammonis, Belemnitis, Asbericus, Entrochus, Dentes Lamiarum, Centronites, Chrystal &c. and as for forreign countreys we have not onely y^e Testimony of many writers y^t nature carves y^e images of men, of beasts, fruits &c in stone: but I have been credibly inform'd by a serious and learned German, who travail'd for his curiosity (as 'tis customary with that nation to doe, almost above all others) y^t when he studied at Lipsick (w^{ch} is one of their Universitys) he and many others observ'd in a rock near that city; the perfect images of most of y^e fish y^t breed in a certain lake near it: He added that there was a publique disputation in y^e Schoole concerning y^e origin of them viz whether they were really petrified fish (*sic*), or whether 'twas only *Lusus Naturæ*, and concluded on the latter. Supposeing this to be true (and I must confesse I can scarce think otherwise) 'tis perhaps one of y^e most surprising and unaccountable thing (*sic*) in all y^e Mysteries of Nature.

If this letter comes soon enough to y^r hands; we should be glad to hear from you by the Carrier, who stays a week this time longer than usual: & when ever you may make any discoverys of this nature be pleas'd to communicate them to

Y^r ffaythfull ffr. &

Servant

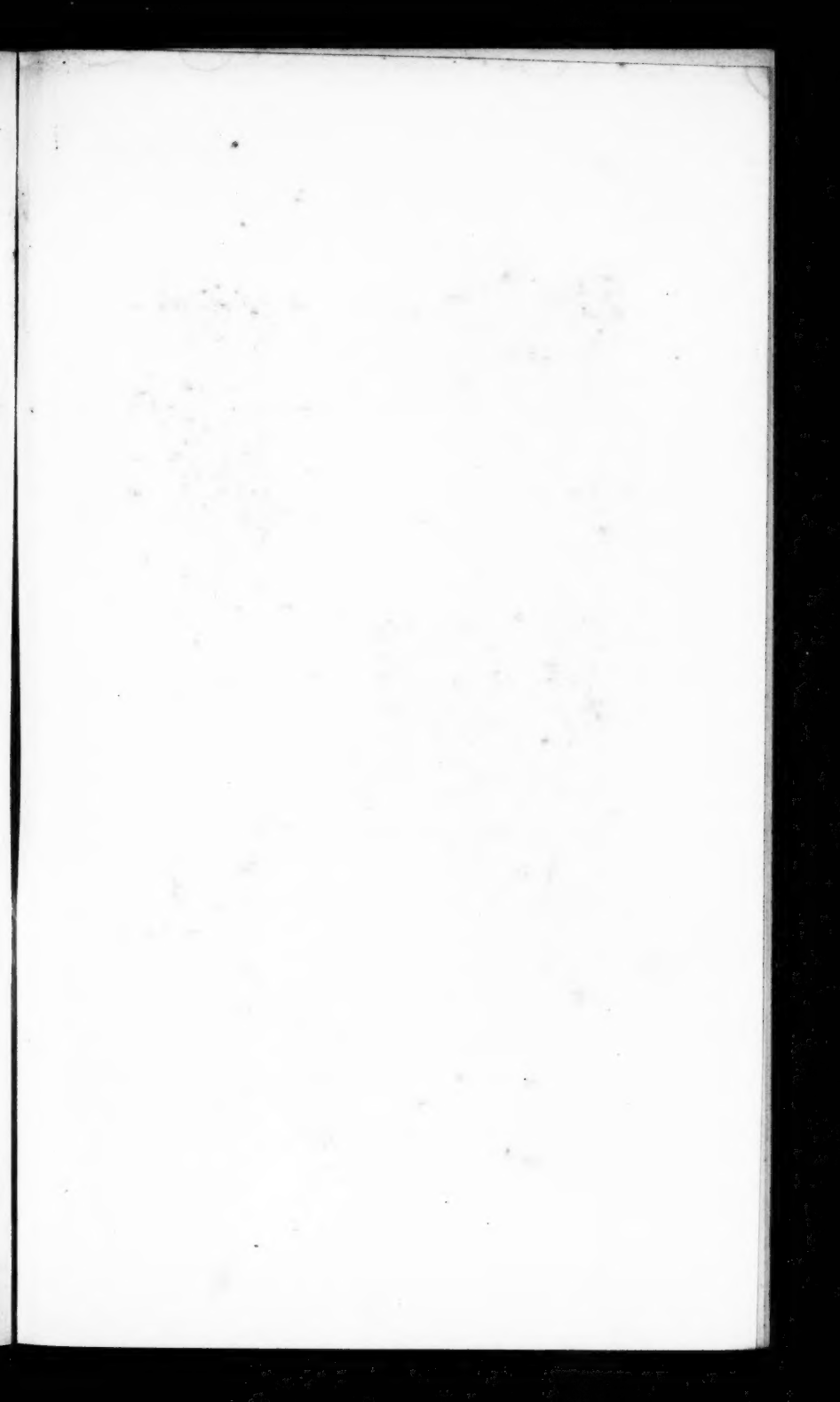
EDW. LLOYD (*sic*).

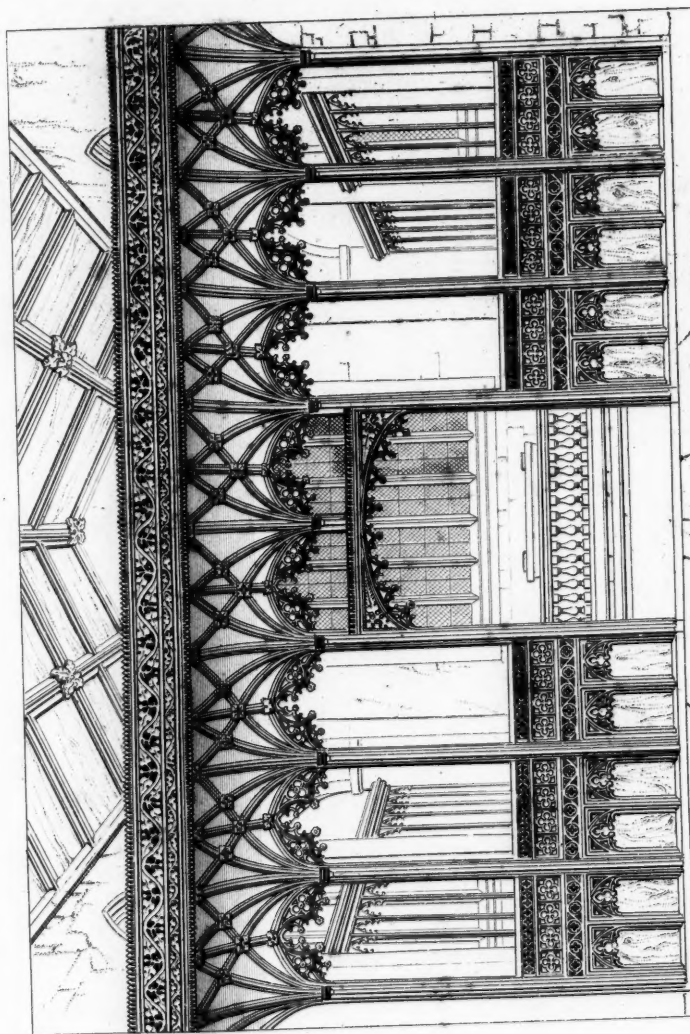
ffor M^r David Lloyd
at Blaen y Dhol in
Meirionethshyre

To be left with M^{rs} Katherin Lloyd in Clwyd Street Ruthin
West Chester post Northop bag.

E. Lhwyd to my eldest brother Jan 5^t 85 (*sic*) 5th for 9th.

(*To be continued.*)





W. L. Bruce, Sc.

Chancel Screen, Old Radnor.

W. L. Bruce, del.

HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. XII.

NEW RADNOR.

(Continued from page 195.)

WE have just stated that the first recorded election of members of parliament for the borough of New Radnor occurred at the period of the Restoration; the parishioners, however, assert, upon the strength of an authenticated tradition, that Sir Philip Warwick, the faithful friend and loyal attendant of King Charles I. in all his troubles, represented the borough of New Radnor in parliament for several sessions.

List of Members of Parliament for the Borough.

A.D. CHARLES II.
1660. Sir Edward Harley, Bart.
1661. Sir Edward Harley, Bart.
1678. Sir Edward Harley, Bart.
1681. Thomas Harley, Esq.

JAMES II.
1685. John Wynne, Esq.
1688. Richard Williams, Esq.

WILLIAM AND MARY.
1690. Robert Harley, Esq.
1695. Robert Harley, Esq.

WILLIAM III.
1696. Robert Harley, Esq.
1701. Robert Harley, Esq.
1702. Robert Harley, Esq.
1705. Robert Harley, Esq.
1708. Robert Harley, Esq.
1710. Edward Harley, Esq.
1713. Edward Harley, Esq.

A.D. GEORGE I.
1714. Thomas Lewis, Esq.
1722. Thomas Lewis, Esq.

GEORGE II.
1727. Thomas Lewis, Esq.
1734. Thomas Lewis, Esq.
1741. Thomas Lewis, Esq.
1747. Thomas Lewis, Esq.
1754. Thomas Lewis, Esq.

GEORGE III.
1761. Thomas Lewis, Esq.
1768. Edward Lewis, Esq.
1774. Edward Lewis, Esq.
1780. Edward Lewis, Esq.
1784. Edward Lewis, Esq.
1790. David Murray, Esq.
1796. Lord Malden
1799. Richard Price, Esq.
1802. Richard Price, Esq.
1807. Richard Price, Esq.
1812. Richard Price, Esq.
1818. Richard Price, Esq.

A contest for the borough of Radnor was carried on in the year 1678, between Richard Deerham, Esq., and Sir Edward Harley, Bart., a petition presented to the House, and referred to the Committee of Privileges.

A contest for the borough was carried on in the year 1688, between William Probert and Richard Williams, Esqrs., a petition presented to the House, alleging this

singular complaint, that the bailiff rejected the votes of the out-resident burgesses, saying that they had no right to vote when any of the twenty-five capital burgesses of Radnor were candidates, and referred to a committee. No determination was passed upon that point.

A contest for the borough was carried on in the year 1690, between Robert Harley, Esq., and Sir Rowland Gwynne, Bart., and a petition was presented to the House, signed by the burgesses of the boroughs of Presteigne and Pain's Castle, who, being inhabitants of a part of the paramount manor of Cantref Moelynaidd, as well as the inhabitants of the boroughs of Knighton, Rhayader, Cnwclâs, and Cefn-y-llys, claimed an equal right of voting at the election of a member for the borough of Radnor. Their claim was disallowed by the House, and the right of election was then determined to be in the burgesses of Radnor, Knighton, Rhayader, Cnwclâs, and Cefn-y-llys only. This resolution was entered upon the journals of the House, and has ever since been deemed law.

The bailiff of the borough of New Radnor is the returning officer at the election of its representative.

The sheriff's county courts, for the recovery of small debts under 40s., are holden in the town and borough of New Radnor in alternate months with Presteigne: formerly with Rhayader; but the court, for a certain misdemeanour, was removed thence to the town of Presteigne, by the statute of the 34th and 35th of the reign of Henry VIII. The quarter sessions for the borough of Radnor are holden on the Monday in the second week after the Epiphany, on Low Easter Monday, first Monday after the Feast of Thomas a'Becket, and the first Monday after Michaelmas Day.

Parish.

The parish of New Radnor is bounded on the west by the parish Llanfihangel-nant-Moylyn, on the north by the parishes of Llanfihangel Rhydieithon, and a part of Cascob, and on the east and south by the parish of Old Radnor. Its average length is three miles, and its breadth

the same. It is divided into four parts, whereof the town and township of New Radnor are the principal; the other parts are included in the townships of Harpton, Badland, and Walton, the remainder of which are situated in the parish of Old Radnor. It is situated in the borough of New Radnor, and in the manor and lordship of Radnor Foreign. The bailiff of New Radnor for the time being is the lord of the manor. This privilege was granted by charter in the fourth year of the reign of Queen Elizabeth. It contains by estimation about 2,600 acres of old inclosed land, and about one-half of the same quantity of waste lands, and new allotments, partly inclosed. An Act of Parliament for inclosing the commons and waste lands was obtained in the year 1811, and the award thereon was completed three years afterwards.

Tradition still preserves the remembrance of a battle having been fought in War-clos, a field at a short distance eastward from the town, on an estate belonging to Percival Lewis, Esq., of Downton, which is supposed, on very probable grounds, to have been the scene of the action between Rhys ab Gruffudd, Prince of South Wales, and Roger Mortimer, Earl of Wigmore, and Hugh de Saye, Chief Justiciary, in the plain below the town, in the year 1195, when the two latter were totally defeated.¹

In the year 1734 the number of inhabitants was 416. The last return, in the year 1811, was 380.²

Each township is assessed separately to the king's taxes. The money raised by the parish rates, in the year 1803, was £209 2s. 3d., at 3s. 7d. in the pound.

Downton, situated on the left hand of the turnpike road leading to Kingston, about half a mile from the town of Radnor, is a place of great antiquity, which *Domesday Book* describes in the following manner:—

¹ Two tumuli, apparently sepulchral, are to be seen on the flat land near Harpton Court.—ED. ARCH. CAMB.

² The following returns complete the account of the population down to the present time:—A.D. 1801—329; 1811—380; 1821—426; 1831—472; 1841—478; 1851—481. This statement, however, includes part of the township of Upper Harpton, comprising three houses and nineteen persons.—W. J. W.

"In Hezetre Hundred, Com. Hereford. Rad. de Mort. ten. Duntune. 7 Oidelard de eo. Ælmar 7 Ulchet tenuer. per 2 00 7 poter. ire quo voleb. Ibi 4 Hidæ. Duæ ex his non geldabant. In dnio sunt 2 Car. 7 v 7 3 bord. cum dimid. Car. Ibi 6 servi 7 piscar. Silva dimid. 6 mlġ 7 5 q lat. Ibi sunt duæ Haiæ. Valb 30 Sol. in tanto. Hanc trā ded. W. com. Turstino flandrensi."

In Hezetre Hundred, & county of Hereford. Ralph Mortimer holds Downton, and Oidelard of him. Ælmar and Ulchet did hold it, being 2 manors: And they are free to go whithersoever they please. It consists of 4 Hides, two of which are not assessed. In demesne are two Carucates and five villains and 3 borderers, with half of a Carucate. There are 6 servants and fishers. A moiety of a wood 6 miles long and 5 broad. There are two parks, or inclosures. It was valued in the whole at 30s. This land Earl William gave to Turstin, a Fleming.

Ecclesiastical Account.

The church of New Radnor is situated upon an eminence above the town, and distant two miles and a half south-west from Llanfihangel-nant-Moylyn, two miles and a half south-east from Old Radnor, and the same distance north-east from Kinnerton Chapel. It consists of a nave and aisle on the south side, separated from the nave by five octagonal pillars supporting six pointed arches, and a chancel. The partition that divides the nave and chancel is a low timber frame under a pointed arch. On the south side of the nave are three windows, containing each three lights, divided by stone mullions under trefoil arches. A similar window is on the north side, the arch of which consists of three quatrefoil lights. The chancel contains three windows of ordinary construction. It also has a tower flanked by low buttresses, and at present covered with a tiled roof, but was originally higher, and, as appears by Speed's sketch of it taken in the year 1610, embattled. The tower contains four larger bells, and one smaller, with a clock. Its south side has three ranges of lights. The lavacrum is on the south side of the lateral aisles, which on the east appears to have formerly contained a small chapel, entered by two doors. The internal length of the church is 24 yards;

its breadth, 11. Its length externally is $25\frac{1}{2}$ yards; breadth, 13. The porch is of timber, but the entrance into the church is under a pointed arch of stone; and opposite to the entrance door is a large hewn stone font. The internal length of the chancel is $11\frac{1}{2}$ yards; breadth nearly 6 yards.

Upon the whole, this church, which, as Leland says, was erected by William Bachefield and Flory his wife, bears many marks of antiquity, and appears to have been constructed on a foundation coeval with the castle. The style of its windows corresponds with the order of architecture introduced in the reign of Edward III.

The register commences in the year 1643, from which period to the year 1681 the entries are written in Latin. The most curious of the entries are the following:—

“Since the re-establishment of the church of God in truth & peace by the blessed return of the dread sovereign Lord Charles II., by the grace of God, King of England, Scotland, & Ireland, & France, defender of the faith, &c. By whose especial grace and favour Robert Bidewell Clk was constituted and confirmed rector of this parish of New Radnor, in the twelfth year of his Majesty's reign: A.D. 1660.”

“A.D. 1676. His Grace, the Archbishop of Canterbury sent in the year above-written a letter of Inquiry to all the Clergy, what number of persons there were in the several parishes, how many recusants, how many sectaries. There were then in all, small and great, in this parish of New Radnor, four hundred and five persons, of which forty nine were sectaries, recusants none. Simon Jones, Rector.”

“A.D. 1734. There were four hundred and sixteen persons in the parish of New Radnor. Walter Williams, C. W.”

“1754. Nov^r. 2. Bap. John Llewelyn, Son of Corporal John Wood of Sir Rob^t. Rich's Dragoons by Elizabeth his wife. All the soldiers of the Corps being in Nov^r. 20, then on a detachment and quart^d in this place at the request of Tho^s. Lewis Esq^r. of Harpton to oppress the inhabitants: a thing never before known in the memory of man, and for which he has incurred the great displeasure of the country: Tho^s. Lewis, Rector.”

There are no religious dissenters in this parish.³

³ A chapel, belonging to the Calvinistic Methodists, has recently (1833) been erected in this town.

On the south side of the church, partly covered with earth, were found two images, cut in stone; the one resembling a warrior, clad in armour, holding a long spear in his right hand, and a shield in his left; the other a female. There is no inscription upon either. The figures are two yards in length each. About seventy years ago they lay flat upon the ground. It is probable that they formed the ornamental sculpture of some tombstones which have been demolished.

Charitable Donations.

A.D. 1668. Thomas Ecclestone by will gave £5 to the poor, which is lost.

John Bedward, in 1688, by will gave £40 to the poor, which is also lost. This is called the *Vron* charity, being settled on an estate called the *Vron*. Thomas Lewis, Esq., late of Harpton Court, deceased, by will has directed this charity to be paid whenever the parish can prove its claim.

Henry Smith, of the city of London, Esq., by indenture dated the 24th day of April, 1627, duly enrolled in the High Court of Chancery, settled and directed the payment of from four to five pounds a-year, the sum not being fixed owing to repairs, &c., to be distributed amongst the most indigent housekeepers and other industrious poor in the parish of New Radnor, payable out of an estate and lands called Longney Farm, near Gloucester, as a perpetual charity.

John Green, of the city of Hereford, Gent., by will dated the 10th day of December, 1788, in the Prerogative Court of Canterbury, settled and directed the payment of £300, the interest of which to be distributed as follows:—"£10 a-year for ever to a charity school in the parish of New Radnor, (viz., for fifteen boys from New Radnor, and five boys from Glaschw.,) and £3 a-year for ever to be given in bread, monthly, amongst the most indigent housekeepers and other industrious poor in the said parish; and the remainder to purchase pulpit, desk, and altar cloths; and also a hearse and a pall for the parish of New Radnor."

The two last donations are recorded on a benefaction table suspended on the south side of the church, in the front aisle, and they are duly administered.

John Hugh, time and manner unknown, left £50 to the poor, the interest of which was for many years regularly paid by Jeremiah Griffiths, of Downton; but a dispute arising between him and the parishioners, he deposited £50 in the exchequer, till the parish could purchase land with it, where it has remained for more than thirty-seven years.

Richard Price, Esq., of Knighton, the representative of this borough in parliament, gives £5 annually towards the instruction of poor children. He also causes the sum of £40 to be annually distributed among the poor of this parish.

List of Incumbents.

	A.D.		A.D.
Rev. Thomas Lake ⁴	1649	Rev. John Jenkins.....	1708
Rev. Hugh Watkins	1654	Rev. John Pugh.....	1714
Rev. Robert Bidewell	1660	Rev. David Williams.....	1715
Rev. Simon Jones	1675	Rev. Chamberlayne Davies.....	1741
Rev. John Hergest.....	1683	Rev. Thomas Lewis.....	1745
Rev. John Howells.....	1685	Rev. — Woodhouse.....	1796
Rev. James Gwynne.....	1692	Rev. Thomas Hodges.....	1800
Rev. Roger Griffith.....	1706	Rev. J. Merewether, D.D., Dean of Hereford.....	1828

OLD RADNOR.

This parish is denominated, in Welsh, sometimes Maesyfed hên, and sometimes Pen-y-craig. The former name has been already interpreted. The latter is descriptive of the situation of its church and palace, for it anciently had a palace, viz., on the summit of a high rock. It is bounded on the north by New Radnor, on the east by the parish of Kington, on the south by Gladestry, and on the west by Llanfihangel-nant-Moylyn. It is a very extensive parish, consisting of the several townships of Bareland and Burfâ, Ednol, Evenjobb and Newcastle, Harpton and Woolpits, Lower Harpton, in the

⁴ Ejected by the republican sequestrators. The other dates refer to the time of collation, respectively.

county of Hereford, Kinnerton and Salford, Old Radnor and Burlingjobb, Walton and Wymaston. It contains seven manors, viz.—1. Radnor Forest, of which T. F. Lewis, Esq., of Harpton Court is the lord; 2. Newcastle, which belongs to the crown; 3. Bilmore, *als.* Stannier, Jno. Morris, Esq.; 4. Evenjobb, and Burlingjobb, of which the Earl of Oxford is the lord; 5. Bareland and Burfâ; 6. Badland, belonging to the Earl of Oxford; 7. Kinnerton, of which the Rev. John Rogers, rector of Stowe, in the county of Salop, is the proprietor.

The antiquities still existing in this parish, though in a mutilated form, are extremely interesting, and may be referred to the druidical and Silurian ages. The four upright stones at Hindwell deserve a priority of notice. Besides this relic of antiquity, there are three or four others, which, though of a different construction and use, may be referred, if not to the druidical institution, yet to the Silurian age, and indicate the military tactics and civil jurisprudence of that people. On the road leading from New Radnor to Walton are three tumuli, *tommenau*, or barrows, placed triangularly; one of them is of a considerable magnitude. These were for defence, and, perhaps, for the sepulture of the hero who fell in battle contiguously to the spot. To Old Radnor, tradition, in some degree confirmed by history, assigns a castle, or palace, the remains of which still exist, but in a very mutilated condition. These consist of a circular piece of ground, situated in a field on the south side of the churchyard, from which it is separated by the road, and surrounded by a deep fosse, or moat. This round area was the base of a large barrow, or tumulus, which served as the keep of the castle, or palace, that formed the superstructure. This conjecture is warranted by the circumstance of foundations of buildings having been frequently dug up in this place, as well as on the adjoining grounds, which latter circumstance seems to verify the tradition, that there once existed at Old Radnor a populous and considerable town. The name also, viz., court-yard, in the Welsh language, *llys*, corroborates the tradition of

the existence of a castle, or palace, in which the ancient reguli of this district resided, the outward apartment of which was circular, and constituted the audience-hall, and the court of judicature; from this there extended, towards the east, an oblong range of building, which was the chief's own retirement; and around this principal building were others of various forms and dimensions, occupied by his vassals and tenants.

These buildings of every kind and denomination fell the victim of civil dissensions, and were destroyed in the year 990, when the first historical mention is made of Maesyfed, or Radnor, or Pen-y-craig, by the chroniclers of Wales. At that time, they and the adjacent lands belonged to Edwin, the son of Eineon, the son of Owen, the son of Howell Dha. Edwin was also rightful heir to the Principality of South Wales, the throne of which had been violently seized by his usurping uncle Meredith, the younger brother of his father Eineon, who perished immaturesly in the field. Edwin endeavoured to recover his right by hiring, as was customary in those times, an army of Saxons and Danes, with the assistance of whom he ravaged Meredith's territories in South Wales. To retaliate these outrages upon Edwin, Meredith destroyed with fire the buildings at Radnor, and ravaged in a cruel manner the adjacent lands. Whether Maesyfed, or Radnor, formed a part of the possessions of Elystan Glodrydd, Lord of Fferllys and Moelynaidd, no documents appear to ascertain; it certainly lay within the limits ascribed to that chieftain, who undoubtedly left to his son Cadwgan the whole of what is now comprehended under the name of Radnorshire. The Mercians, or Saxons, had made no permanent settlement in this or in any other part of the district, till after the second and successful expedition of Earl Harold into Wales, when he took possession of what is now called Old Radnor, and transferred the seat of his government to a place more commodious in situation, which he named Radrenove, or New Radnor, expelling from the adjacent lands the ancient occupiers, and substituting in their room his

followers and adherents, who immediately imposed upon the different townships of this parish new names, all of which, Burfâ alone excepted, which remained a British post for some time after, are derived from Saxon origin. And this is the era in which Radnor first began to be distinguished by the epithets Old and New.

Camden entertained the opinion that Maesyfed hên, or Old Radnor, was anciently a place of very considerable note, and that on its site stood the Roman city Magos, where the commander of the Pacensian regiment, or cohort, lay in garrison, under the Lieutenant of Britain, in the reign of the Emperor Theodosius the Younger; and that from this circumstance the inhabitants of this part of the district acquired the name of Magasetæ, and Magasetenses. That Old Radnor has been a place of some celebrity the preceding paragraphs evince; but every circumstance attached to it serves to show the absurdity of supposing that a Roman garrison was ever placed there. The fixing of Magos at Radnor is an idle fiction supported by no argument whatever. Horsley says that no Roman road led to or from Old Radnor;—granted. But there certainly was a military road of the Silures which connected Radnor with their camps of Burfâ, Cwm, and Newcastle. In *Domesday Book*, Radnor is described by the general term *Wasta*, by which is meant, not land unappropriated, but land uninclosed, as the greatest part of Wales at that time was. For ninety-six years prior to the compilation of *Domesday Book*, the lands of Radnor were the property of the great-grandson of Howell Dha, King of all Wales.

It is not to be concealed that there exists a current tradition, that the town and castle of Old Radnor were demolished by Rhys ab Gruffudd, Prince of South Wales, in the reign of King John; and that with these ruins were erected the town and castle of New Radnor. But this supposition is rejected by all historians, who concur in asserting that New Radnor was first formed by Earl Harold in 1064.

The other remains of antiquity by which this parish is

distinguished consist of military positions, or camps. The principal of these are two, viz., Burfa and New-castle. The former is situated on the river Hindwell, and distant about a mile east from the church of Old Radnor. The latter on the road from Presteigne to New Radnor, contiguous to a place called Beggar's Bush.

The principal landed proprietors of this parish are T. Frankland Lewis, Esq., member of parliament for Beaumaris. His seat is at Harpton Court, situated on the western side of the turnpike road leading from New Radnor to Walton, or Well-town. Hampton, in ancient times, belonged to a family of the name of Vaughan, descended from Eineon Clyd, Lord of Elfael, who was the son of Madoc, the son of Idnerth, the son of Cadwgan, the son of Elystan Glodrydd.

The manor or reputed manor of Bilmore, otherwise Stanner, purchased by Mr. Morris of Mr. James Poole in 1789, who purchased it of Mr. Harford Jones in 1781, who purchased of Jno. Watkins, and Mary Ann Addison Smith, London; some lands detached belonged to Stephen Comyn. Harford Jones married Elizabeth Brydges, daughter of Elizabeth Bridges, of Colwall, and John, &c., of London, 1760, two Harfords before the present one; 1713, Colonel James Jones; Brydges, 1729; Harford Jones married Elizabeth Brydges in 1730.

Lords of the Manor of Bilmore.

A.D.	A.D.
1713. Colonel James Jones	1760. Harford Jones
1729. ——— Brydges	1781. James Poole, by purchase
1730. Harford Jones, by marriage	1789. John Morris, by purchase

Some detached lands were purchased by Harford Jones of Jno. Watkins and Mary Anne Addison Smith, which belonged to Stephen Comyn.

Ecclesiastical Account.

The church of Old Radnor is erected upon a rock. Hence its name in the British or Silurian language, viz., Pen-y-craig, is significantly expressive of its situation, on the northern side of a lofty eminence. It is a venerable

edifice, consisting of a chancel, in which have been chantries, a nave, and two aisles, an embattled tower, with three ranges of lights on each side, one in each range, containing six bells, and a staircase turret on the north-west side. The roof is ceiled with oak, on which are carved the armorial bearings of the ancient Lords of Radnor. The beautiful screen extends entirely across the nave and aisles.

The area of the nave and aisles is paved with tiles of an hexagonal figure, and decorated with the figures of birds, the representation of crests and arms, and other fanciful devices. These are to be met with in some dwelling-houses in the town of Presteigne, and especially in the habitations usually reserved for the use and accommodation of the judges of assize.

There also stands on the north side of the chancel a richly carved old case of an organ, despoiled of its pipes. The old bellows lies in the chantry behind. At the east end of the south aisle are several monuments dedicated to the memory of the family of Lewis of Harpton Court, in this parish; more particularly that of the late Thomas Lewis, Esq., commonly known by the name of the Old Burgess Lewis, because he not only lived to a great age, viz., eighty-three years, but also because he represented this borough in parliament eight successive parliaments, from the year 1714 to the year 1768.

No document or memorial exists which might ascertain the precise era in which this church was erected.

The benefice of Old Radnor is a rectory and vicarage, with the chapels of Kennarton and Ednol annexed. Kennarton is the Querentune mentioned in *Domesday Book*, as belonging to Osbern, the son of Richard. The Dean and Chapter of Worcester, in whom are vested the whole of the tithes, are the patrons. For in the reign of Henry VIII., both the patronage of the church, and the tithes of the parish of Old Radnor, which came to the crown by the accession of the Lord of Moelynaidd to the throne of England in the person of Edward IV., were granted by the foreign sovereign to the reverend the Dean

and Chapter of Worcester, for the purpose of augmenting their income. Ever since that time, the whole of the tithes have been let by lease, renewable every seventh year, to a lay gentleman resident in the neighbourhood. The present lessee is T. Frankland Lewis, Esq., of Harpton Court, at a low rent, out of which is paid the salary of the vicar.

List of Incumbents.

	A.D.		A.D.
Thomas Powell	1809	H. F. Mogridge, M.A.	1834

Population.

A.D. 1801—1243; 1811—1220; 1821—1331; 1831—1526; 1841—1503; 1851—1263. Part of the township of Upper Harpton, containing twenty-four houses and 124 persons, is in the parish of Llanfihangel-nant-Moylyn, in this sub-district, but is here returned as in 1841.⁵

(To be continued.)

CORRESPONDENCE OF MR. ANEURIN OWEN.

WE are indebted for the communication of Mr. Aneurin Owen's correspondence to the kindness of his son, one of our Local Secretaries for Denbighshire. The letters published below come in appropriately to illustrate the preceding portions of the history of Radnorshire. We hope this may lead to some remarks from our Radnorshire and South Welsh members.

Mr. Aneurin Owen to the Rev. W. J. Rees.

DEAR SIR,

(No date.)

I have often been inclined to write you, though I have but little to communicate, my occupation in preparing materials for the press absorbing all my attention. I have found

⁵ The returns for this parish, and the insertion of other corrections, are due to the kindness of the Rev. Walter Jones Williams, M.A.—
ED. ARCH. CAMB.

in a Latin chronicle styled *Annales Menevenses* some curious particulars about transactions in your neighbourhood, and extract the following list of Castles therein mentioned which existed in and near the County of Radnor and destroyed by Llywelyn and his adherents, Cevnllys, Bleddvach, Cnwclas, Trefecland, Norton, Lanandras, Hwntenton; I have no where else met with any mention of the Castles of Bleddvach, Cnwclas, and Norton; you probably are acquainted with the sites of them. About the same period I find mention, in this chronicle exclusively, of a battle at "Coed Lathen" not far from Dinevwr, and the destruction of part of the garrison of Montgomery by the inhabitants of Ceri and Cydewain at "Gurnegof" (Gwern y Gov I suppose). I have been able to identify most of the Castles alluded to in our Annals, some few however in South Wales have baffled my researches. I insert here all those of that description, for it may chance that you are acquainted with some of them.

Castle of Rickert Dylamar in Cardiganshire 1036	1236 Morgan ab Hywel ym Machein. S. Wales
1151 Ystrad Cyngen. S. Wales	1243 Garth Grugyn. S. Wales
1163 Mabwynion. Cardigan- shire, near the Teivi	1256 Bydydon or Bodedon. S. Wales
1205 Aber Einiawn. S. Wales	1258 Llangeneu or Llangym- wch. S. Wales
1215 Ynys Gynwreid. S. Wales	
1215 Nant yr Ariant. Cardi- ganshire near Cardigan	

I have not Meyrick's Cardiganshire, which may perhaps elucidate the sites of those castles of the above list situate in Cardiganshire. Some few I cannot ascertain what Parishes they are situated in, though their situation is sufficiently obvious; of this class there are three.

- 1094 Rhyd Cors close to Caervyrddin (Llanllwch?)
Meibion Uchtryd in the Comot of that name (Castle Dyram?)
1194 Maud's Castle in Colwyn

This last is in your neighbourhood near the banks of the Wye. I cannot ascertain what Parish it is situated in, and whether it is the same as Aberedw.

There are many battles likewise stated in the chronicles to have occurred at places which I cannot, at present, elucidate, such as

720 Garthmaelawg. Gwynedd	840 Ketyll Cyveiliawc
720 Pencoed ym Morganwg	843 Tinant
733 Ddefawdan	860 Wythen
755 Coed Marchau yn Neheu- barth	868 Brynonen or Crynonen
	872 Bangolau—Mon

872 Manegid—Mon	1074 Gwennothyll—Gweun y twll
1029 Toniwlwg—Morganwg	1094 Coed yspys—yspws—N. Wales
1031 Traethwy	1094 Celli darfawg — Morganwg
1032 Machwy Hiraethwg	1094 Celli Carnant — Gwent (Celli Gaer?)
1037 Rhyd y grog ar Havren. Rhyd y groes	1094 Aber llech—Gwent.
1040 Pwll Dyfach	
1068 Mechen	
1073 Bron yr erw—Gwynedd	

Rev. W. J. Rees to Mr. Aneurin Owen.

MR. ANEURIN OWEN,
MY DEAR SIR

Cascob n^r Presteign
March 25. 1831

You make enquiry in your Letter respecting the Radnorshire Castles of Cefnlllys, Bleddvach, Cnwclas, Trefyclawdd, Norton, Llanandras and Hwntenton; the scites of which are well known; the first two are in parishes of the same name, generally spelt at present *Kevenleece* and *Blathvaugh*; the scite of the 3^d is in the parish of Begeildy, two miles west of Knighton, spelt usually *Knucklas* the fourth is *Knighton*; the 5th is in a parish of the same name; the 6th is *Presteign*, the 7th is *Huntington*, on the borders of Radnorshire, in the county of Hereford. A hunter of Castles in Radnorshire, has given me the following list of places at which he thinks there were some kind of castles, at some period or other. 1 Knighton, 2 Knucklas, 3 Norton, 4 New Radnor, 5 Pains castle, 6 Clirow, 7 Aberedow, 8 Cefnlllys, 9 Old Castle, 10 Colwyn, 11 Rhayader, 12 Llechrhyd, 13 Water break its neck, 14 Dinboth, 15 Cwmaron, 16 Cantle, 17 Pilleth, 18 Blethvaugh, 19 Cwmygerwyn, 20 Presteign, 21 Old Radnor, 22 Little Stanage, 23 Gwrthrenion (in the parish of Nantmel), 24 Castell y Blaidd, in the parish of Llanbadarn Fynydd, 25 Castell Pren, 26 Woodcastle, 27 Velindre, 28 Newcastle, near Evenjobb, 29 Cwmtoyther, 30 Boughrood. My informant mentions that a List, which he has mislaid, contains 36 names; and that some of the Castles were very small and only structures of wood on a mound of earth. From Meyrick's History of Cardiganshire, I make out the following castles in that county. 1 *Ystradmeiric*, 2 *Humphrey* (Castle Hywel, parish of Llandyssil), 3 *Dyvy*, 4 *Dinerth* (Hero, parish of Llanbadarn-tref-eglwys), 5 *Llanrhystyd* (Rhos, parish of Llanrhystyd), 6 *Caerwedros*, parish of Llandyssilio Gogo, 7 *Aberystwyth*, 8 *Cardigan* (Aberteifi), 9 *Aberrhaidol* near Aberystwyth, 10 *Aberinion*, p. of Llandyssil, 11 *Cadogan*, parish of Llanddewi Aberarth, 12 *Cefel*, p. of

Llangoedmawr, 13 *Cefn ddu*, p. of Cilcennin, 14 *Gwynionydd* (Coed fôn, p. of Llandyssil), 15 *Castell du*, p. of Llanwnen, 16 *Flemys*, p. of Tregaron, 17 *Sunny Hill Castle*, same parish, 18 *Goed tref*, p. of Llanyby, 19 *Mabwynion*, p. of Llanarth, 20 *Moeddyn*, same parish, 21 *Nodolig*, p. of Aberporth, 22 *Castell Pridd*, same parish, 23 *Odwyn*, p. of Llangeitho, 24 *Pistog*, p. of Henllan, 25 *Castle Hill*, p. of Lanilar, 26 *Castell Styffan*, p. of Lampeter, 27 *Byged*, same parish, 28 *Gwallter*, p. of Llanvihangel genau 'r glyn, 29 *Stratpythyll*, same parish. I have not met with any others in Dr. Meyrick's book; though possibly there may be some. There is a place near Carmarthen, called *Rhydygors*, but I do not think that it has anything to do with *Rhyd Cors* castle so often mentioned in the Welsh Chronicle; this last seemed to me to have been situated much nearer to Glamorganshire or Brecknockshire, but I could not fix its locality, which I was desirous to do, to understand the history. *Maud's castle in Cohwyn*, is the 10th Radnorshire Castle mentioned above, now called *Cohwyn Castle*; it is in the parish of Llansaintffread in Elfel, about 5 miles eastward from Builth, near the road to Radnor. Dr. Meyrick considers *Dingevaint* Castle to be the same as *Cilgerran* (Pembrokeshire) *Abercorran* Castle is said to be same as *Laugharne* (Carmarthenshire). I have thus given you some account of castles, which may be probably of some service to you. But with respect to the places which you mention, where battles have been fought, of the 22 specified by you, there is not even one that I know anything about, and consequently I have to regret that it is not in my power to give you any information. There is a parish near Dynevor called *Llangathen*, might not "*Coed Lathen*" be an abbreviation of *Coed Llangathen*? *Gwernnygo* is the name of a township in the parish of *Ceri*; I was used to think that it might mean *Gwern ogof*.

It certainly gave me great pleasure to be informed that you were busily engaged in preparing your materials for the Press, and that you were about to move to London for the purpose of proceeding with your undertaking. I therefore hope that you have had a safe, and agreeable journey to the great metropolis, and that you are now going on without interruption. While the political world is agitated by storms, I trust you are proceeding tranquilly, and will be enabled to complete your engagements with satisfaction both to yourself, and to the public. Should you, when you write, oblige me with some account of your progress, the information which I should receive, would be very gratifying. I hope that satisfactory arrangements have been made, so that your father will be enabled to proceed with printing the *Mabinogion*: the work has been a long time lying by, and I

trust that it is now in a fair way of seeing the light. Be pleased to inform your father that I lost no time in writing to my brother at Llandoverly, and requesting him to take steps to obtain for him the articles which he lent the late Mr. Jeffrey Jones. Although it would afford me considerable pleasure to meet you in London, this spring, I must forego it, as it will not be convenient for me to visit the Metropolis this year, as I once intended. Accordingly I will thank you to leave the packet containing the transcript of the Gododin for me at Mr. Laycock's, and as I expect that a person from the country will shortly call there for me, I will also thank you to avail yourself of an early opportunity to leave it at his house, which, as it is not far from the British Museum, may be done without much inconvenience. There does not seem to be anything among the literary papers of the late learned author of the Celtic Researches, which will be ever published; but what he has left behind him, I intend to get bound, in order to preserve them. I have been lately engaged in compiling a Memoir of him, for the bishop of Salisbury, and the Royal Society of Literature, in the first instance, but which may at length appear in the Cambrian Quarterly; I have sent an announcement of the death of this learned man for insertion in the next number of that work; which is to appear shortly. Should your father be with you, I will thank you to present my best respects to him. I shall be happy to receive a communication from you whenever you may feel disposed to write; and am, My dear Sir, Your's very sincerely

W. J. REES.

How long, do you think, you shall stay in London?

LETTERS CONCERNING HARLECH.

THE following letters are from the Porkington Collection. It may be recollected that I communicated several papers on the same subject to the *Archæologia Cambrensis* some years since.

Sir William Maurice was of Clenneney, in Caernarvonshire. He was great-grandfather of the celebrated Sir John Owen, and appears to have lived upon terms of friendship with King James I. He represented, at different times, the county of Caernarvon, and Borough of Beaumaris. Through his eldest son, William Maurice,

he was ancestor of Mrs. Ormsby Gore, the present here-
trix of Clenneney, and through one of his younger sons,
Ellis Maurice, who married Jane, daughter of Sir William
Mering, of Mering, in Nottinghamshire, Knt., he was an
ancestor of my family. Sir Henry Lee figures in one of
Sir Walter Scott's novels, I forget which, and Sir Francis
Eure was Lord Warden of the Marches, and afterwards
Lord Eure, of Malton.

W. W. E. WYNNE.

The request of the Baylieffs and Burgenses
of Harlegh vnto S^r W^m Maurice Knight
concerneing certen buynes to be done for
them at the parliament.

First whereas theire Charters & feeferme have not ben of a long
tyme Confirmed, or renewed, theire request is that the said S^r
W^m Morris shall take the paynes for them to have theire charters
& ffeeffirme renewed or Confirmed; and such thinges to be
added therevnto, or to be diminished from the same as to the
sayd S^r W^m shalbe thought most requisytt & needfull, and for
that purpose they doe deliuer theire sayd charters together wth
the Common Seale of the sayd towne to the hands and custody
of the sayd S^r W^m vpon trust & confidence that he will deale
therein for them faithfully and according theire most profict and
good.

Allsoe where there is a fayer holden and kept at and for the
Towne of Hardelaghe vpon Saint Andrewes daye yerely, and
where there doth not vse to resort to the sayd towne any drovers
or other people of the Countrey vpon that daye haveing only the
people dwelling next vnto & about the same towne by reason of
other fayers kept in other townes neere to the sayd towne at &
abouts the same daye, w^{ch} is preiudiciall bothe to the townesmen
& the people dwelling neere the sayd towne, theire request is that
they may have the daye of the keeping of the sayd fayer altered
and that the same may be kept and holden vpon the feast daye
of Symon and Jude yerely from hensforth.

Allsoe theire request is that the sayd S^r W^m Morys either by
himself or thorough some of his frendes shall make mocion that
the Sessions to be holden for the Com. of merioneth may be by
act of parliament kept all wayes at the sayd towne, if yt may be,
and if the sayd S^r William may prevayle in the matters herein
before mencioned the sayd Burgenses are contented to reward
hym for his paynes to his owne Contentacion, and therevnto they

bynde themselves hereby. dated vnder the hands of the sayd baylieffs and some of the sayd Burgenses the xijth daye of march 1603.

yo^r loveing frendes

Robt Morgan

signum ✕ John tompson

signum ✕ Robert ap howell

Humffrey ap Richard }
Humffrey ap edward } Baylyffs

Also our request is that whereas there is noe burgise for the parliament for the townes in merioneth shire that you procure that for this shire as it is in all shires thorowe ingland & wales &c.

In a different hand, on the same sheet, that of Sir William Maurice :—

Mem. to take advice to have the constable or his deputy to be at Harleghe accordinge to theire Charter.

the faire to be changed from S^t Andrewes daie to S^t martins daye the 11 of november.

the sessions if hit maye so bee hadd as it is in other shires of wales since the newe ordinans.

quere the statute or the K. majesty's letter to the Justices.

the scale to be altered and new filled (?) wth the kings majestys name.

In, probably, the same hand, on the same sheet, as the "Request of the Baylieffs," before :—

Jesus.

Right worshipfull S^r William Maurice wth my hartie comendations &c: being right sorry that I could not se yo^r wor. befor you goe to the parliament w^{ch} I pray god it be to yo^r health Joye & comforte, & whereas the bayliffes & burgises of hardelagh doe deliuer to yo^r hands & salf custody all the escripts & writings that they have for kepinge of their lands, & of parte of yo^r owne lands & many other good gentlemen in Ardydwy, And for our charter w^{ch} is graunted vs by Kinge Edward the first & never renewed or confirmed but once, w^{ch} is in the time of Kinge Richard the second as it doeth apere by the charter w^{ch} hath a great hole in it by some mischaunge befor our time, yet the confirmation is to be sene in the latter end of that, And as for our ffeefirme I thinke it nedes noe confirminge or renewinge, for better wordes can not be had then is in it as you well knowe what m^r Plawden's opinion was of it, the ffeefirme maketh mention of payment of xxij^{li} yerely & nowe we pay but xvij^{li} xij^s iij^d there remayneth then vnpaed yerely . . . vj^s viij^d

w^{ch} we haue but a respect for it sithence for the newe ordinaunce of wales (*sic*) Therefor me thinketh it best to lett the feferme as it is except you may have the Reddendo Anuatim as we nowe paye being xvij^{li} xiiij^s iij^d we had but this fyve markes allowance where we lost by the tolles that was leaved then in Ardydwy more then ten pounds Soe vsinge yo^r good discretion & takinge good counsell therein I and the rest of the poore burgises of hardlech comitt all things to yo^r good consideracion besechinge god to prosper yo^r Jorney wth saulf returne. hardlech this xijth of marche 1603
yo^r poore cozyn to comaund

Robt Morgan.

if you can procure the confirminge of them it can not be but in-
speximus cartam proavi nostri Edwardi nuper Rex (*sic*) Anglie &c.
—(*From the original at Porkington.*)

(*From Gryffith Vaughan, of Cors-y-gedol, Esq.*)

There came a fre from our sherrif who is nowe at London that he hath gotten a promes for the assizes to be kept at Dolgelley, and he hath a promis of them for x^l w^{ch} are in gatheringe afreadie, all this I doe knowe to be true and therefore worke what you can to keepe the kings fre afoote for the poore Towne of harlegh for nowe is onlie time and if it holde for good at this time, it is like it will not be refused hereafter in haste, there hathe binne diſs meetings Betweene the Sherif, S^r James Pryse m^r John lloid the counceller & other gent^l of those ptes touchinge thavoiding of the Kings fre but howe they haue concluded I can not c'tentie learne as yet, onelie that I hearde that they haue made Som c'tifiatt and alsoe that they haue written to M^r Barker Som thing or other Soe wishing yo^r healthe and speedie retorne I betake you to god this p'sent monday
To the Righte Worth S^r Yo^{rs} assured to vse

Wiffm Maurice knight

Gry: Vaughan.

—(*From the original at Porkington.*)

It will be observed in the list of sheriffs for Merioneth, (*Archæologia Cambrensis*, First Series, ii. p. 130,) that Sir James Pryse, of Ynys-y-Maengwyn, knight, was sheriff in 1607, and again in 1620. The former year is most probably that in which this letter was written.—
(ED. ARCH. CAMB.)

(*From Sir Henry Lee, of Ditchley, Knt., Constable of Harlech Castle.*)

S^r William Morris, I haue receued a letter from you, I vnderstand therby that you are chosen one of the Baliffes of Har-

loughe, wherin I thinke you may stand your good neighbours in some steede. The repayre of the Kinges castles are not in my handes. It may be some thinkes, It is a place may be spared, And so to saue charges. The last repayre I procured, the allowance was bestowed vpon it. The towne may be less poore. If you haue procured them two sysses (assizes), And if you had dealt better wth me touchinge the land I haue in the marshe, you mought haue had as much as you now deseyre. And so I committ you to god. ffrom ditchley this viijth of february 1609

Your lovinge freind

Henry Lee.

(Addressed)

To the right woorshipful my
very louinge freind Sr William Morris
Knight, at the whyte Vnicorne in Pater
noster Rowe giue these

(From Sir Ralph Eure, Knt.)

Sr William

I have hereinclosed sent you a Coppie of the letter procured from his Majestie concerning the busines of Hardelagh towne, w^{ch} I take to be verie effectuell, and availeable for the purpose; the letter it selfe remayneth wth the Clerke of the Signett, who Expecteth, and is to have some Consideration for it: So that if you desire the dispatch thereof before the King take his progresse, I could wish you would presently against the tearme cause xx^l to be sent vp (since lacke of money is the occasion of the stay) to be disposed in hand among such as haue already dealt in the same. W^{ch} if it shall come vp tymely while my being here, I will further the final accomplishing thereof wth the most Expedition: w^{ch} referring now to your selfe, and those whom it shall concerne In the mean tyme I bid you farewell and rest

London this

Yo^r verie loving frinde

of April 1609

Ra: Eure.

Sr William

Morris knight,

(Addressed)

To the right wor^{ll} my very loving
freind Sr William Morrice
Knight, one of the Deputie
Lieutenants of the Contie of
Carnarvon dd. (deliver).

NOTICES OF SOME OF THE FIGURED CALVARIES, REREDOS AND CROSSES IN LOWER BRITANNY.

THE monuments which we are about to refer to will interest less by their antiquity—for none of them are older than the sixteenth century—than by the prodigality of detail, singularity, and, we believe, originality, of design and execution, which they exhibit. The *Calvaries* consist of a stone basement, generally square, surmounted by an extraordinary number of figures, representing scenes from the Life and Passion of our Lord. No two of them exactly resemble one another, and to give a correct notion of them, an engraving of each would be requisite. The representation of one of the most remarkable, however, that of Guimilliau, will give a sufficient general idea of all. The figured Reredos are carved in wood; and, looking at the prodigious number of personages which they exhibit, and the skill and neatness of the carving, they are yet more curious than the calvaries.

The erection of these monuments took place within a single century, or, at most, a century and a half. How they first originated we are unable to explain, neither can we refer to any notice on the subject. The figured calvaries are, as far as we know, almost unique; of the reredos we can refer but to one or two in any other part of France, and those not more ancient than our Breton examples.

The figured Crosses—in stone—are amongst the most elegant monuments of the kind which we know, and, in spite of the havoc which took place during the Revolution, are still numerous.

"After the Restoration," says M. Souvestre, "there was an idea of re-erecting all the crosses by the way-side, thrown down in 1793, and according to an exact inquiry it was found, that in Finistère alone, this would cost no less than one million five hundred thousand francs (£60,000). The Léonnais [Diocese of St. Pol de Léon] figured for two-thirds of this."

There is good hope that the rich remains which still exist will eventually be figured and described. An

earnest of this appears in the very interesting article of M. Ch. de Keranflec'h, "On the Early Inscribed Stones and Crosses of Brittany," of which the first part is already published in the *Archæologia Cambrensis* for January, 1858, vol. iv. Third Series.

It is to be anticipated that the renewal of the long interrupted intercourse between the kindred people of of Cambria and Armorica will induce mutual "visitations;" and we shall therefore give sailing directions wherever they may be useful.

Lampaul and Guimilliau.—Of all the figured monuments in Brittany, the most remarkable, taking them together, are the calvaries of Lampaul and Guimilliau, in Finistère, only a league apart. To visit the two places we left Morlaix, by a diligence to Brest, between six and seven in the morning, arrived at Landivisiau about nine o'clock, and, having breakfasted, left at ten o'clock for Lampaul, distant about a league (two miles and a half).

We enter the church-yard of Lampaul under an arcade of three arches ranged laterally, and surmounted by an elegant balustrade, forming a sort of gallery, within which are erected three handsome crosses representing the Crucifixion. Similar entrances are to be seen at St. Thégonnec, Sizun, Berven, La Martyre, (all in Finistère,) and probably at some other places. In most of these the crosses have been pulled down. M. Souvestre suggests that these galleries were used as *preaching tribunes*. They may have been so employed in the absence of the exterior stone pulpit found attached to the walls of some old churches. But the crosses would seem to mark them as simple exterior *roodlofts*, (or jubés,) leading into the church-yard, as those within the church opened into the chancel. It may be presumed, also, that they were used by the ministers of justice for proclaiming the sentences and ordinances of the law, as shown by the following passage, copied from "The Legend of the Twelve Apostles of Kermaria" (in Plouha, Côtes du Nord):—

"He (Yvon) hastens homewards, thence to go to the Justice. 'I mistake,' said the *Tadcoz*, or grandfather, correcting himself;

‘a seneschal at that time pronounced his judgments on the stone gallery which you know on the wall outside the church.’”

It is not improbable that all public proclamations were made from these elevated tribunes, and that hence were sold by auction the offerings made on the patronal fête, or pardon. But they are intrinsically church-yard rood-lofts. That of Lampaul is dated 1669.

A very elegant reliquary, dating from 1667, adjoins the arcade. The numerous statuettes which once occupied the niches decorating the front are now replaced by the disgusting skull hutches. One of these is only three years old, according to the date.

The tower may justly be classed with those of Creizker, Plouaré, Goulven, &c. There is the usual intermixture of incongruous styles, but so harmonized that none save rule-and-square eyes will find a blemish. Salient galleries, cornices, balustrades and buttresses give body to the tall and slender shaft, whilst the spire surmounting it is a veritable arrow. Square turrets—all in open work—at the angles of the tower, lancet windows of extraordinary height in the four cardinal faces of the spire, and a multitude of crockettings running up its eight angles—for it is octangular—give the entire steeple the appearance of a piece of fret-work. The point has been struck down with lightning, and replaced by a dumpy leaden cap like the cover of an earthenware pepper-box. The ground floor, in open arcade on all sides, forms the entrance porch to the church, as at Sizun, Lochrist-an-Izvelled, and some other places. It is thus inscribed,—“Anno Dni. 1573, die 19 Aprilis fundata fuit hec turris.”

The south porch is another beautiful appendage to this extraordinary church. Amongst the most striking ornaments are two ranges of foliage forming the outer convex of the hollow moulding, which is carried up the sides and round the archivolts of the portal. It is attached merely by an occasional point of the serrated leaves, as we find in the “flying foliage” of rare articles of plate sometimes. We have seen nothing at Le Follgoet, Chateau Neuf du Faon, Goulven, &c., which surpasses this.

M. Souvestre speaks of two devils partly out of, and partly in, the basin of the principal "bénitier." It was closed, and we could not see these grotesque figures.

But the altars exhibit the most remarkable carved tableaux to be found in Brittany, or, as far as our experience goes, in any other country.

In place of a roodloft, a large beam is carried across the chancel arch, bearing a figured Crucifixion. Against the eastern face of this beam is carved the Annunciation, with the Twelve Apostles, in two lines of six each, right and left. On the western face are carved various passages of the Passion and Crucifixion. All is in demi-relief, and gorgeously painted and gilded.

The eastern end of the church presents a line of altars from one extremity to the other, the apses being extremely shallow. The columns of these altars are, many of them, in open work, and the whole line is a blaze of gilding. The *Autel de la Passion*, at the extremity of the north aisle, presents an assemblage of carved figures and scenery, so arranged and combined in perspective as to form a complete series of tableaux within one general frame. The lower, or foreground tableau, represents two scenes, the Last Supper on the left, and our Lord washing the Disciples' feet on the right; in all twenty-six figures, with their robes gilded. In the second, or central tableau, are three compartments, representing the Betrayal in the Garden; our Lord bearing his Cross; and the Sepulchre, with the body of the Lord, and the usual seven attendants. The figures are numerous throughout. The upper tier, the back-ground of the tableau, is also divided into three compartments—the Mockery of the Lord; the Crucifixion, with the accompanying personages, horses, &c.; and the Descent from the Cross. The altar is flanked with statues of St. John and St. Louis, and with curious carvings in demi-relief representing the Nativity, in which the Holy Mother is seen in bed, St. Joseph handing an empty plate to her. At foot of the bed, a nurse is about to wash the infant, for which purpose one female holds a basin of water, and another the napkin. Above the grand

tableaux are St. John Baptist, angels, and "I know not what."

The High Altar offers nothing very remarkable. It is surrounded with figures of St. Pol de Léon, with his dragon, a Nôtre Dame, St. Paul the Apostle, and the scene on the way to Damascus, St. Peter, Faith, Hope, Charity, &c.

L'Autel Privilégié, or Altar of the Dead, on the opposite or southern side of the high altar, is only less remarkable than that of the Passion. The tableau here is in three-quarter relief, representing one picture, but with different scenes. Thus we have the Baptism with a triple cascade; Herod on his throne surrounded by his guards; the Decapitation of St. John Baptist, and the daughter of Herodias with the head on a salver; St. John Baptist pointing out the Salvator Mundi; family scenes in the youthful life of St. John Baptist; Choral Angels, with harp and music books.

This altar is flanked, on the left, by a full sized statue of St. Michael vanquishing Satan. Underneath is a carved tableau representing the "War in Heaven," with the angels and the legions of hell in desperate conflict. The former armed with spear, and sword, and lightning. St. Michael, Prince of the Heavenly Host, stands pre-eminent in the centre, and wields the thunder-bolt. Seriously, a fine illustration for any forthcoming edition of the great poet.

In the church-yard is a handsome figured cross of the same description as that engraved from Pencran.

There are other altars and statues with characteristic tableaux underneath. The interior of the church and all these decorations had been recently re-painted and re-gilded, and were of dazzling brightness. The number passes all belief. The tableaux exhibit considerable skill, as well in the carving as in the design and perspective. Altogether, the church of Lampaul, with its elevated and jaunty steeple, its elegant porch, and its magnificent interior garnishments, presents one of the richest and most gorgeous "spectacles" we ever beheld. It is impossible to exaggerate them.

Another league carried us to *Guimilliau*. There is little to remark in the architecture of the church here; but withinside the *memorabilia* are almost as numerous as at Lampaul, though of a more varied character as regards execution. The altars, however, cannot compete with those of Lampaul. That of the royal patron saint, King Milliau, is the most remarkable, on account of the carved tablets which surround it. The pulpit is elaborately carved, and rests on a caryatide pedestal of four children united at their backs; it dates 1677. The baptistery, with the organ case and its gallery, are however the veritable notabilia. According to M. Souvestre, they are *chefs-d'œuvre* of the time of Louis XIV., as appears by his emblem, a sun, with the modest device, "*nec pluribus impar.*" He especially notices a bas-relief on the organ case,—

"Representing one of Alexander's battles, by Lebrun. The thousand figures of the original," adds he, "are here reproduced within a space of six feet in length, by two feet in height. The tradition of the parsonage is, that these two works cost 30,000 francs."

Both these monuments are certainly most beautifully executed. Nothing at Lampaul approaches them. The baptistery, with its eight columns and its dome, and the innumerable decorations which cover them, is the gem. Fruits of every description, grapes, cherries, apples, pomegranates, tempt the eye and appetite, and half conceal, under their foliage, birds, snails, and serpents, all figured to the life. These are mingled with exquisite flowers, all so beautifully carved, that we are surprised how such a work of art could find its way into a country parish in Brittany. The Baptism of our Lord, and numerous statuettes of bishops, apostles and evangelists find places under the dome. The font dates "1675." But the thousand figures of the battle-piece are wanting to the organ case. We could see only a warrior seated in the usual two-horsed triumphal car, and overshadowed by Fame. Three trumpeters on horseback and some twenty followers make up the cortege—not more than thirty

personages in all. About the delicacy of the chiselling, however, there is no mistake.

The porch presents other, and, as regards skill and execution, far different objects. In other respects they possess some interest. The Twelve Apostles in granite are set under rude canopies; and an image of God the Father is placed between two figures, whose supports—for they are not full length portraits—are quite Egyptian. They are naked to the hips, where they are cinctured like the two figures at Locminé, (Morbihan,) formerly set down as Egypto-Celtic divinities, but now regarded as armorial supporters. This Egyptian character prevails much in Brittany, but not at an ancient date.

Underneath the cornice on which rest the Apostles are numerous rude bas-reliefs in granite, of which two require particular notice.

In the first we see a grotesque female, apparently a nun; next to her a half prostrate female, pulling her hair, and making most hideous contortions; then a nun kneeling in prayer, and with a rosary in her hand; and behind her a man on crutches. Immediately over the lamenting female appears the head of the devil. To this scene belongs the following history, which we met with many years ago:—

“Amongst the bas-reliefs is one in black granite, representing the tragical and fantastical history of Cathel Collet, whose *guerz*, (Gwers in Dom. Peltier,) or ballad, is very popular, and recites that which happened in the town of Itara, in the Eastern Ind, in the year 1560.”

She was a young maiden of depraved life, frequenting balls and assemblies, and giving herself up to all manner of vice, when she was suddenly death-struck. Mary Magdalen appeared to her repeatedly on her sick bed, urging her to repentance and confession, and promising pardon. The priest came many times, on all which she confessed herself, but withheld one particular sin. Upon the last occasion the devil appeared; his face was that of a black man; his feet those of a beast; in his hand he wielded a sword, threatening her,—“If thou confessest I

will slay thee; if thou art silent I will make thee happy." She died in her sin. On the night of her interment no one could sleep; all the forms that were in the house, and the utensils, and the furniture, were thrown about in confusion, and with dreadful noises. One of the servants perceived, in the garden, a terrible spectre—a poor woman in a blazing fire uttered miserable lamentations; her face was covered with serpents, her eyes were full of salamanders. This was Cathel Collet, who assured her that a black negro, with a long tail and cloven feet, had closed her mouth.

The second bas-relief figures the *Creation of Woman*. Adam appears laid on the ground, and asleep, whilst Eve issues from his side. She is emancipated to the hips; the breasts are strongly marked: with one hand she is apparently struggling to extract the parts not yet developed—God the Father assists her by the other hand. Upon the scene appear a stag, an elephant, some fish, and several antediluvian beasts. On the "lambris," or coved ceiling, of the chapel of St. Goneri, Plougrescant, near Treguier, is a pictorial history of the Creation, and of the life of our Lord. Adam is there represented in a deep sleep, whilst Eve is just emerged from his side, complete, but in size a child; God the Creator is merely looking on. This curious pictorial history is probably of the end of the sixteenth, or commencement of the seventeenth century, the apparent date of the chapel.¹

¹ St. Goneri came over from "Great Britain, nowadays England," says Albert Legrand, about the sixth century. A reference to the *Bulletin Archéologique de l'Association Bretonne*, iv. p. 175, shows that the chapel is well worth a pilgrimage from Treguier. By a mistake in explaining our note, we are there made to carry the date of the tower as far back as the sixth or eighth century. What the note expressed was, that certain authorities attributed its erection to one or other of those epochs, but that it appeared to us rather of the twelfth century; certainly neither of the sixth, nor of the eighth. It may also be inferred that the sarcophagus tomb of St. Goneri is ancient. It must be set down, however, as of the sixteenth or seventeenth century; but underneath it is a small vault, said to have contained the remains of the holy missionary. It is now empty. We know not what is become of the archives in the muniment room.

We are not acquainted with any other representation of the creation of woman in Brittany; but towards the Rhine we were fortunate enough to meet with two sketches, very nearly resembling the bas-relief at Guimilliau. The first and most ancient is in a MS. German Bible in verse, dating 1459, and called "the Bible of Haguenau." It is very rudely illuminated, and the sketch of this creation represents Eve as almost entirely emancipated from Adam's side. The second sketch is in the *Chronicle of Nuremberg*, dating 1493. It is copiously furnished with wood engravings; and one of them is so nearly a *fac-simile* of our bas-relief, that, except in the coiffure and beard of the Almighty, and the position of one of Eve's hands, it may be accepted as a correct representation of it.

We at length come to the calvary, which much resembles that of Plougastel, but is neither so large nor so elevated. It is moreover rudely executed. The scenes are numerous; all taken from the later period of the life of our Lord. The accompanying engraving will prevent the necessity of a description; but one of the scenes is so quaint, and so completely indigenous, that we are tempted to extract the note. The Last Supper is represented. Our Lord and the Twelve Disciples are seated at the table; Judas is indicated by the purse, and two others hold cups. On the board are a lamb, much more resembling a roasting pig, and on a plate are two round objects, which are evidently intended to represent the *fars*,—pudding or dumpling,—a national dish in Brittany, and the indispensable accompaniment of every feast. A lad is bringing up another lamb, and another dish of *fars*. Prunes are sometimes employed in making the "*fars*," which then becomes a veritable plum-pudding. They will be found predominant at all nuptial feasts.

There are two dates on this calvary, 1581 and 1588; the first above an episcopal figure on the west side, after an illegible inscription; and the latter under the Adoration of the Magi—not angels, as in a note to Albert Legrand.

The reliquary is not remarkable—date 1641. But against the west side of the church porch is a small pent-

roofed and arcaded ossuary, full of skull hutches. Some rude bas-reliefs along the surbase represent scenes in the life of our Lord.

The granite employed at Guimilliau is of a dark brown colour, and coarsely grained; hence, in part, perhaps, the difference between the gross sculptures in stone, and the exquisite carvings in wood.

Our march led us to "La Tourelle de Languel," the most picturesque and most elevated so called *motte* which we have seen in Brittany, to the chapel of Loc-eguinar, (an Irish saint,) and thence along the lower flank of the Arés to Plounéour-Menez. We met with some adventures illustrative of the manners and customs of the country; but these belong to an itinerary rather than to an archaeological inquiry. We must not omit, however, that having "picked up" with four mowers, and passed a low menhir, some eight or ten feet high, our companions assured us that it had been erected by the "Bohémiens," or gipsies. A strange tradition in a country of pure Celts!

At Plounéour-Menez is a carved altar tableau (amongst others) which is noteworthy. It represents N. D. des Rosaïres, and on the ground of it is a large village, with its spired church, all in perspective, and under the shadow of a gigantic tree.

Plougastel-Daoulas, three leagues below Landerneau, on the left bank of the embouchure of the Elorn, accessible by descending the river from Landerneau in one of the boats which bring up manure—sand; or by following the left bank on foot; or on horseback, through St. Jean d'Oiseau; or in a carriage through Botquenel, and along the crest overhanging the left bank; or by boat from Brest.

The calvary is the most renowned in Brittany; the part figured in the engraving represents the Resurrection. Date 1602. The crosses are elevated on the platform; the engraving renders a description unnecessary. The devil, perched on the bar of the right hand cross, indicates the impenitent thief, whilst that on the left marks the penitent.

Pleyben, on the road from Morlaix, across the Arés, to Quimper. A coach each way daily.

This calvary is inferior in size, but superior in execution, to that of Plougastel. It is a simple square, traversed from east to west, and from north to south, by a vaulted alley, thus forming an equi-lateral cross. The figures are numerous and well executed. Date 1650.

The crosses surmounting the platform greatly mutilated.

The reliquary and church well deserving attention. A very curious circular sacristy, with four circular lobes attached. The central, or principal rotonde, is dome-roofed, with a glazed dome-lantern surmounting the centre. Three of the lobes are used as chambers for the different ecclesiastical "ministralia;" the fourth, against the church, forms the entrance-way from the apse. The idea is novel, but extremely convenient. In the *Antiquité Expliquée* of Montfaucon is a temple which would seem to be the prototype of this building. We could not obtain any information of its origin. It appears to be of the end of the seventeenth, or commencement of the eighteenth century.

St. Thégonnec, between Morlaix and Landivisiau. This calvary is small, but the figures are good. It dates 1610.

Notwithstanding M. de Fréminville's disparaging remarks, the reliquary, the pulpit, the ossuary, the churchyard, roodloft, and the church, are worth a visit. As a whole there is a strange medley, but there are *some notabilia*.

Plougonven, three leagues from Morlaix, on a vicinal route. This calvary is sadly mutilated, much of it being broken down and removed. It is of large dimensions. The basement, or mass, is arranged in three steps, or stages, one above the other, each crowded with well sculptured and delicate personages. Portions of the Life of our Lord, and all the scenes of the Passion, are here represented. On the first, or lower stage, alone we reckoned eighty-three figures still remaining; there were *many* more formerly. This strikes us as the finest

monument of the kind in Brittany. It was "our first love."

Traon-Houarn (Penmarch). This calvary belongs to the same class as that of Guimilliau. We have no guide to the date. It is a very remarkable square mass, without buttress or archway. On it are represented not only the Passion, but the entire Life of our Lord. Each subject is sculptured in relief on a separate slab, and these are merely set upright in mortar, on the surbase and platform. Nothing can be more grotesque than many of the personages and scenes; all are chiselled with a most barbarous want of skill, owing partly, perhaps, to the ungrateful nature of the coarse granite. In any other country we should set down the execution as of the eleventh or twelfth century, without reference to the costume, which the rapid approach of night, and a prospective walk of two leagues to our quarters, (chez Cloarech, at the "Pointe de Kerity,") prohibited us from examining.

In the Nativity the Holy Mother appears in bed, but the coverings do not reach so high as her breasts, which are perfectly naked, and quite as pronounced as those of Eve in the Creation of Woman at Guimilliau. Indeed, the general character of sculpturing so nearly resembles the style of the monument at that place, as to induce us to believe that both are cotemporaneous. The young parent is without any coiffure; her long hair is combed right and left, and extends half-way down her figure; St. Joseph, at the upper end of the bed, is taking a comfortable nap, and behind him the ox and the ass are ruminating quietly; at the bottom of the bed is the nurse with long flowing hair; the Magi are grotesque dwarfs. In the "Agony in the Garden" the trees resemble long-legged mushrooms. This may well be, for trees are unknown at Penmarch. In the Crucifixion the two thieves are made to bear their crosses in file after our Lord, with cords round their waists in order to lead them. The monument is in excellent order, as is the jewel of a

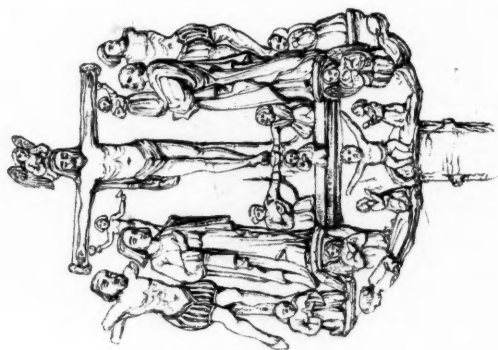
Templar Church close to it. The latter was a dependent on the templar church of Ste. Thuméte, (close to chez Cloarech, at the Pointe of Kerity,) says M. de Fréminville. But this is not the place to speak of that *most* interesting spot, Kerity-Penmarch, now "the City of Desolation," with its numerous churches, many of them in ruins, its horrible desert of sand, its long lines of breakers covered with white foam, and its thinly and widely scattered menhirs!

St. Laurent, between Beuzec-Cap-Sizun and Goulien, or Goullen, on the way from Douarnenez to Cleden-Cap-Sizun and the Pointe-du-Raz, an out-of-the-way and difficult country. The little chapel of St. Laurent, say our notes, will amply repay the weary trumper for his detour; it is not in the direct path. Hard by it is the curious calvary which we are about to describe.

The *calvary* of St. Laurent is *triangular*, and very handsome, at least so much of it as remains. Its size is about 10 feet in each face; at each point of the triangle is a buttress carried up turret-wise above the platform, and terminating in a triangular pinnacle, on the face of one of which (the south) we read the date "1634." The cross, or crosses, for there were probably three placed on the platform, no longer exist. In each face of the triangle is a handsome trefoil-headed arch-niche, now vacant, but which seems to have been formerly furnished with a statue. We have been told that there is another of these triangles at St. Jean Comfret, near Pont Croix. The triangle is one of the emblems of the Trinity, and possibly this form has reference to that mystery. At Planés, in the Pyrenees, there is a triangular chapel, by some said to have been a baptistery. Montfaucon, in his *Antiquité Expliquée*, tome II. pl. xxxvi. 4, p. 124, gives the plan of a triangular temple, with a circular chapel in each face, very much like that of Planés.

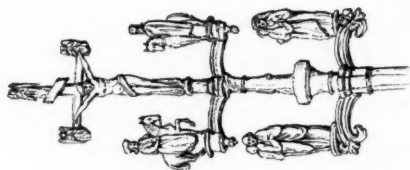
Lanrivain, (Côtes du Nord,) about two leagues from St. Nicolas-du-Pelem. This calvary is on a small scale. It is the most ancient of all here described, for we read,



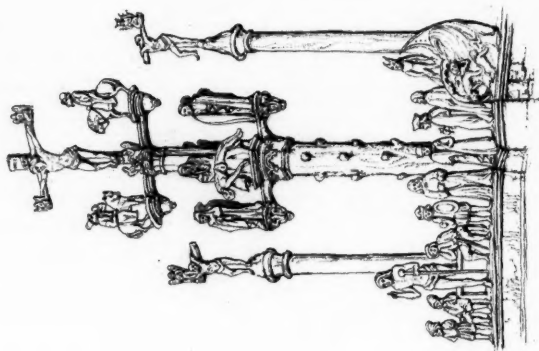


Cross of St. Herbert.

A. L. B. Beau. del.



*Imman.
near Landerneau.*



Hougastell-Danulas near Prest.

J. H. B. Beau. del.

Sculptured Crosses. Brittany.

"Henri Quere a fait faire cette croix 1548." On the north side of the platform is the body of the Lord, laid on a sarcophagus tomb, and surrounded by two male and four female figures. On the west is St. Yves, between his two clients, the rich man and the poor, and on the east are two mutilated figures. The greater part of these personages are full-sized. Against the west side is an altar, an appendage not seen elsewhere. The cross (there is but one) does not rise from the centre, but from towards the south. On the summit of the shaft is God the Father, holding a diminutive "Christ upon the Cross" between his legs, as at Kerfeuntun, near Quimper. He is not, as there, irreverently "perched" upon the point, but gravely seated in an arm-chair.

Pencran, a short league from Landerneau, overlooking in perspective the lower valley of the Elorn. The village and church buried in wood.

This beautiful *figure-cross* is well represented in the accompanying sketch. It is supported by the simple crosses of the two thieves, which are not shown in the picture. The beautiful church, the wood of Lesguern, the Chateau du Chef-du-bois, and its avenue of secular oaks and beeches, render this a very delightful evening stroll from Landerneau.

St. Herbot, two leagues from Le Huelgoet, which is eight leagues from Morlaix. This beautiful *cross* speaks for itself in the engraving, no written description could give an exact idea of it.

The chapel of *St. Herbot* is one of the most remarkable in Brittany. Its delicious valley in the midst of the desert arés; its marvellous cascade; the Château de Rusquec; the Giant's Tomb, with the legend of the infidel Goliath and his doctor, and the Christian triumph; the mines, and woods, and waters of Le Huelgoet, and the fearful granite boulders and masses which are so profusely strewn around; the enormous rocking-stone; "Le Camp d'Artus," &c., &c., must be visited to be appreciated.

We have been drawn on to a much greater length than we dreamt of; but once in Brittany it is a hard matter to get out of it. We have yet to notice a few of the most prominent reredos or carved altar-tableaux, and then to say a word or two on the painted lambris, or coved vaultings. To give details of them would occupy infinitely too much space and time.

CARVED REREDOS.

Crozon, on the peninsula of that name, bordering the roadstead of Brest, is next in importance after Lampaul. In point of number of figures it is certainly superior.

"The church contains nothing particular, save the north-east altar of the south transept, entitled 'L'Autel des dix mille Martyrs,' a monument, if possible, yet more remarkable than those of Lampaul. If I was there surprized, I am here astounded at the infinity of figures. The 'whole army of martyrs' would seem to be here represented. As a work of art it is inferior to the carved tableaux at Lampaul, but it is much more *curious*. This altar-piece consists of a large, shallow, oblong-square cupboard, (a triptych,) divided into twelve compartments, by means of nine small Corinthian columns and two partitions. Attached are two doors, each divided into six compartments, or scenes, filled with carvings representing the legend of the 10,000 sainted sufferers. The whole offers one vast carved tableau, whose multiplied details exceed credibility. Underneath is the tabernacle, flanked by two tablettes. On the top is another triptych tableau; but neither of these appears to have any reference to the grand tableau."—(*Notes*.)

To understand this reredos it would first be necessary to read the legend in the *Acta Sanctorum*, 22nd June, ii. p. 193, where, however, the saints are treated as little better than apocryphal. They appear to have been very little invoked. The Spaniards claim them as compatriots, but they are principally known on the banks of the Rhine. How they got to Crozon could only be ascertained by local researches. They were originally 9,000, but their constancy under torture brought over a thousand other soldiers. Their relics are in great abundance here. Most of them are inclosed in a cupboard

thus inscribed, "Les Reliques de St. Accace et de ses Compagnons les dix mille Martyrs; leur fête est le 22 Juin." The relics of nine other saints are shut up with them. The *shrine*, however, is a beautiful little silver chapel, which we dare not describe. It is a gem which merits a hard pilgrimage; though only 7 inches long by 4 wide, and 9 inches high to the ridge of the roof, it has gabled windows, a tower, and an octagonal spire, decorated buttresses, and statuettes of the Twelve Apostles. It rests on four lions, and is placed under a canopied stand more modern than the shrine which it protects. On the canopy we read,—“Dix mille Martyrs, P.P.N. 1687.” The shrine may be set down as of the sixteenth century, we think.

Kugler, in his hand-book on the *History of the Arts*, p. 761, notices, amongst other works of Albrecht Durer, “The Martyrdom of the Ten Thousand Martyrs in the Imperial Gallery at Vienna, A.D. 1508.” In the second volume of the *Bulletin Archéologique*, p. 214, M. Dnevel notices to the Comité Historique as not being named anywhere, “Le Mistère des dix mille Martirs,” composed by Frère Michel Le Flemang, Religieux Jacobin d’Amiens.

It is the fashion to make an excursion to La Pointe du Raz, which, as regards the land at least, is greatly exaggerated; the peninsula of Crozon, on which heaven has showered down stones, is much more terrific and curious than the “good and fertile territory” of the Raz.

Laz, on the most elevated crest of the *Montagnes-Noires*, accessible in a carriage, but only to be examined on foot, distant from Chateau-neuf du Faon two short leagues. *Laz* was not a sleeping-place, and probably is not so; but its rocks, and forest, and desolate plateau will amply repay a little “roughing.” This is not the place for entering into those details. The few lines to be found in Cambry, pp. 224 and 235, in Souvestre’s *Supplement*, p. 86, and in the *Lycée Armoricaïn*, p. 200, (A.D. 1826.)

may be useful to the traveller, who will find them all in any of the bibliothèques publiques of the province. They do not, however, specify the *Rochers de Malbœuf*.

The church is a gaunt unchristian-like structure, dating 1729, and the great square tower has no spire. By way of compensation, however, the "Autel Privilegié," or altar of the dead, presents a very remarkable carved tableau of large dimensions. In the foreground are the flames of hell ascending high, and enveloping numerous struggling wretches, of whom one alone is being rescued by an angel. Right and left, in lengthened perspective, are two phalanges of personages, kneeling on clouds, and converging towards the centre. Immediately over the end of these lines, is a pair of cherubim, flanked by two personages, one standing and the other kneeling on a cloud. Above all is the Trinity, represented by God the Father, and God the Son, seated opposite each other, with the Holy Spirit, in form of a dove, hovering between them. The whole is in high relief, and good perspective. It is not older than the church.

Bodilis, about a league and a half from Landivisiau, and four from Landerneau, whence we visited it. This church is amongst the *notabilia* of Finistère, although a compound of Gothic and Egypto-Grecian. The steeple—in better taste, with its elegant Lancet window openings in deep recess, and the slender surmounting spire—may be classed amongst the gems of the province.

On the outside, the church exhibits an infinite variety of sculpturings—roses, busts, grotesques—chiefly round the pentagonal apsis, or chancel. Amongst them is a man in the act of vomiting, probably a drunkard, executed to the life. Withinside is a collection of carvings and paintings which cannot be described at the end of so long a narrative as the present. We will merely extract what our notes say of the high altar:—

"It is worthy of the church. We first ascend towards it by a flight of seven granite steps, with massive stone balustrades, and then reach the altar itself by three other similar steps con-

ducting from the first landing-place. In place of an altar-painting we have a series of carved panels representing,—

“First Panel—The Last Supper.

“Second Panel—In the back-ground a temple; in the foreground a kingly personage receiving from a priest what appears to be a head (doubtful), whilst numerous followers bear vases and other vessels.

“Third, or Central Panel—Abraham about to offer up his son Isaac. On the door of the tabernacle-cabinet underneath appear our Lord, and the two disciples at Emmaus; inscription—‘Saint Sacrament.’

“Fourth, the Rain of Manna—Tents, and numerous figures gathering up the manna, which is represented by small globules. Moses holding up his rod extended towards heaven.

“Fifth, the Passover—An entire lamb on the table; numerous personages, with staves in hand and loins girded up, standing around.”

As at Lampaul, all the altars have carvings in lieu of paintings. If we here close the list of these churches with carvings, it is not from want of numerous other remarkable examples; but Bodilis is a worthy finish. The church seems to be of the commencement of the seventeenth century, the tower is said to be dated 1714.

No notice has been taken of the hundreds of carved cornices which are to be found throughout the province, principally in Finistère. Agricultural subjects more especially prevail, and grotesques—chimeras of every description—by far the greater part very well executed. In the agricultural subjects the perspective is often ludicrous enough, after the manner of the relics at Nineveh.

The question suggests itself, how and by whom were *all* these elaborate carvings executed? There *must* have existed working models. Then, again, the amount of time and labour. That the artists were natives is not to be doubted; at least *some* of the altar-tableaux may be supposed to have been *ex votos*; many of them could scarcely be the work of a single individual. A close and careful inspection might discover the names of the artists. We think that, upon some other points, the history of

the fabrication of the carved lits-clos might help to a solution.

The painted "lambris," or vaultings, will require but a few words. They are, if possible, more varied than the carvings. We have history in all its branches—sacred, occasionally profane, often natural. Again, there are the allegorical, the symbolical, the emblematical, and the chimerical.

By way of "résumé," we may observe that the four particularities in Breton religious constructions to which we have endeavoured to draw attention, viz., *1st*,—the figured (platform) calvaries; *2ndly*,—the figured crosses; *3rdly*,—the carved reredos; *4thly*,—the painted lambris, or vaultings, appear to have commenced and terminated almost simultaneously, and to have prevailed from the middle of the sixteenth century to the same point in the eighteenth century, a period of about two hundred years. The first of these in point of art—the beautiful figured crosses—ought, perhaps, to form a separate class, since many of them are of the fifteenth century, but we doubt whether an example of either of the other classes can be cited as of that epoch. Care must be taken not to confound these later works with the exquisite tracery, the beautiful fretwork, all in fine Kersanton stone, which grace the Breton shrines of the fourteenth and fifteenth centuries, and which were supplanted by the less delicate, but not, in their way, less curious substitutes which we have attempted to describe.

We should have observed that at Bodilis there is a souvenir of the primitive inhabitants of Brittany. The fountain there, says Cambry, possesses the property of indicating to lovers the fidelity or infidelity of their mistresses:—

"For this purpose, extract the pin which fastens the tippet nearest to the heart, and lay it on the surface of the water. Does it sink, all is lost; does it float, the lady is pure. The women of the country," adds he, "use wooden points to fasten their dresses."

The more youthful M. Souvestre denies the correctness of Cambry's version, and says :—

“The women of Bodilis do not substitute points for pins ; neither is it requisite that the tippet pin should swim to prove the innocence of the fair one, it must reach the bottom with the point downwards.”

This savours of the ordeal of the cuckold-stones at Tregunc, Le Huelgoet, &c., &c. With all due respect for M. Souvestre, we think that antiquaries will opine with Cambry, as to the material of which the fastenings were originally formed. Can there be a doubt that the aboriginal ladies *skewered* on their dresses, and that metal pins were, to them, unknown. They would only have to look to the lightness or heaviness of the wood.

The only carved figure-reredos that we have ever seen out of Brittany is at Keyzersberg, under the Vosges, where is a very large “triptique,” nearly resembling that at Crozon, and representing all the scenes of the Passion and Resurrection in fifteen compartments. On the outside of the closing doors, or shutters, are painted the Invention of the Cross, and the Annunciation. This triptique is apparently more ancient than that of Crozon. The figures are very numerous. The *Bulletin of the Comité Historique* notices one in Burgundy.

R. PERROTT.

Nantes, April 2, 1858.

THE CELTIC AND OTHER ANTIQUITIES OF THE LAND'S END DISTRICT OF CORNWALL.

By RICHARD EDMONDS, Junior, Esq.,

Secretary for Cornwall to the Cambrian Archæological Association.

CHAPTER IX.

ANCIENT CUSTOMS.

Midsummer Festival—Bonfires and Torches—Children wearing Wreaths of Flowers—Ancient Superstitions—Quay Fair, and Corpus Christi Fair. Midwinter Festival—Christmas Stock—Liberality of the Rich—Singing Carols—Guise Dancers—the Hobby-Horse. Spring Festival—May-day—May-pole—Ladies and Gentlemen Dancing through the Streets in Helston—the Tune on that occasion—Supposed to be Ancient British Music—Superstitious Dippings in the Sea and in Running Waters—the Hobby-Horse. Local Festivals—Injunction of Henry VIII.—Great Hospitality of the Inhabitants—Hurling compared with the American-Indian Ball Play—Cornish Inscription on a Hurling Ball—Conclusion.

COEVAL probably with our remotest antiquities are some of the customs still remaining in the Land's End district. These customs are observed at our four principal annual festivals, which, though now kept as Christian holidays, appear to have been originally held in honour of the sun, moon and stars.

I.—Instead of considering them in the order of their occurrence, I will begin with the Midsummer festival of the sun.

It is the immemorial usage in Penzance, and the neighbouring towns and villages, to kindle bonfires and torches on Midsummer-eve; and on Midsummer-day to hold a fair on Penzance Quay, where the country folks assemble from the adjoining parishes in great numbers to make excursions on the water. St. Peter's-eve is distinguished by a similar display of bonfires and torches, although the "Quay-fair," on St. Peter's-day, has been discontinued upwards of forty years.

On these eves a line of tar-barrels, relieved occasionally

by large bonfires, is seen in the centre of each of the principal streets in Penzance. On either side of this line young men and women pass up and down, swinging round their heads heavy torches made of large pieces of folded canvass steeped in tar, and nailed to the ends of sticks between three and four feet long; the flames of some of these almost equal those of the tar barrels. Rows of lighted candles, also, when the air is calm, are fixed outside the windows, or along the sides of the streets. In St. Just, and other mining parishes, the young miners, mimicking their fathers' employments, bore rows of holes in the rocks, load them with gunpowder, and explode them in rapid succession by trains of the same substance. As the holes are not deep enough to split the rocks, the same little batteries serve for many years. On these nights, Mount's Bay has a most animating appearance, although not equal to what was annually witnessed at the beginning of the present century, when the whole coast, from the Land's End to the Lizard, wherever a town or a village existed, was lighted up with these stationary or moving fires. In the early part of the evening children may be seen wearing wreaths of flowers—a custom in all probability originating from the ancient use of these ornaments when they danced around the fires. At the close of the fireworks in Penzance, a great number of persons of both sexes, chiefly from the neighbourhood of the quay, used always, until within the last few years, to join hand in hand, forming a long string, and run through the streets, playing "thread the needle," heedless of the fireworks showered upon them, and oftentimes leaping over the yet glowing embers. I have on these occasions seen boys following one another, jumping through flames higher than themselves. But whilst this is now done innocently in every sense of the word, we all know that the passing of children through fire was a very common act of idolatry,¹ and the heathen believed

¹ Lev. xviii. 21; 2 Kings xvi. 3; Jer. xix. 5. The ancient worship of the sun in this district has been noticed in the latter part of the Second Chapter.

that all persons, and all living things, submitted to this ordeal, would be preserved from evil throughout the ensuing year. A similar blessing was supposed to be imparted to their fields by running around them with flaming torches.

Besides the large fair on the Quay on Midsummer-day, already noticed, there is another large fair at Penzance on *Corpus Christi* Thursday, which latter falls, in 1859, on Midsummer-eve; and, in 1886, on Midsummer-day, the latest day on which it can ever occur.

II.—To the *Midwinter* festival of the sun, fires were as essential as to the *Midsummer* festival; and the following custom was immemorially observed here until within the last fifty years. On the decayed stump of an old tree was painted, or carved, the figure of a very old man, called "Old Father Christmas," identical, perhaps, with "Old Father Saturn." As this senile figure was always burnt on Christmas-eve, which was formerly the last day of the solstitial year, the ceremony appears to have been emblematical of the death of the old year. This log, or "Christmas stock," lasted throughout the festival, and a piece of it was laid aside for lighting the next "Christmas stock."

The observances at this festival appear to have resembled in many respects those of the *saturnalia* held at this season in the south of Europe. At the *saturnalia* universal festivity and freedom prevailed, while masters waited on their slaves at dinner, in commemoration of "the golden age" of Saturn, when the earth, without labour, brought forth abundantly, and when men lived as brethren. So also at our Christmas festival the houses of the rich used in former ages to be open to all; and high and low, rich and poor, met together as members of one family, to enjoy the ingathered fruits of the earth. Although the rich do not, at the present day, thus indiscriminately entertain their neighbours, it is the custom here for masters to give their apprentices and work-people refreshments on Christmas-eve. It was the practice also, until within the last fifteen years, for the grocers to give

their customers, amongst the labouring classes, the materials for making Christmas cakes.² Throughout the Christmas week the singing of carols is very general; and early in the morning of Christmas-day, long before day-break, choirs of singers perform, oftentimes very sweetly, under our windows.

Our Christmas plays, also, are very similar to those of the *saturnalia*. The *guise dancers* (the same as the *guisards* of Scotland) may be always seen in the streets of Penzance in the evenings from Christmas-day to "Twelfth-day," going to or from the houses wherein they are permitted to perform, attired in fantastic dresses, and variously disguised. A well-known character amongst them, about fifty years ago, was the *hobby-horse*, represented by a man carrying a piece of wood in the form of of a horse's head and neck, with some contrivance for opening and shutting the mouth with a loud snapping noise, the performer being so covered with a horse cloth, or hide of a horse, as to resemble the animal whose curvettings, biting, and other motions, he imitated. Some of these "guise-dancers" occasionally masked themselves with the skins of the heads of bullocks, having the horns on. This masking, and acting in imitation of brute creatures, may have been originally of a supplicatory nature, and instituted for imploring the gods to preserve from death and disease the cattle represented by the performers.³

III.—Festival of the moon.

The spring festival seems to have been originally that of the moon, represented amongst the Saxons by the goddess Easter. It begins on the 1st of May, by parties of young persons going into the country at daybreak to regale themselves at the dairies, and returning soon after sunrise with flowers and green branches to adorn the May-pole, around which they then danced. Formerly there was scarcely a town or parish without its May-pole.

² Esther ix. 22.

³ See Catlin's North American Indians, i. p. 127.

The last that remained in this district was that which stood at Marazion about fifty years ago. Throughout this day, and for days afterwards, there is in Penzance an incessant blowing of horns by children—a custom said to be derived from a festival of Diana.⁴

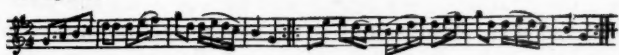
In the ancient borough of Helston, thirteen miles east of Penzance,⁵ the spring festival is held on the 8th, instead of the 1st of May, in consequence, no doubt, of the 8th being the festival of the Apparition of its tutelary angel, St. Michael, whose conflict with the dragon is represented in the town arms. In that borough families of the first respectability take part in the amusements; the shops are all closed, and there is a general holiday. At daybreak, the men-servants and maid-servants commence the festivities, by dancing into the country to partake of the usual refreshments, and to gather flowers and green boughs, with which they return dancing into the town. At one o'clock the ladies and gentlemen, with flowers in their dresses, dance through the streets, private houses, and gardens, in exercise of their immemorial privilege. During the afternoon other parties of dancers follow. In the evening the ladies and gentlemen, in ball dresses, used, until within the last twenty or thirty years, to reappear in the public street, and dance from thence into the assembly room, thus opening the ball which closes the day.

The tune to which they dance "is supposed," says Mr. Davies Gilbert, "to be a remnant of British music; one very like it, if not the same, has been found in Ireland, and, according to report, in Scotland." It "is preserved by Edward Jones, in his *Musical and Poetical Relics of the Welsh Bards*."⁶ These Relics I have not seen; but the following is a correct notation of the air as immemorially played at Helston on this day:—

⁴ Fosbroke's *Encyclopedia of Antiquities*, p. 578.

⁵ Although Helston is not within this district, yet a great number from this district always attend the Helston festival.

⁶ Gilbert's *Cornwall*, ii. p. 166.

*The Furry Dance.**Con Spirito.*

That this festival at Helston was originally instituted to commemorate the return of spring is evident, not only from the time of the year in which it is held, and from the manner of its celebration, but also from the chorus of the song still chanted on the occasion. It is true that the song itself contains allusions to modern events, but the chorus, which I take to be an old translation of the original song, has all the marks of ancient simplicity, and naturally expresses the ideas uppermost in the minds of those who were rejoicing at the departure of winter, and welcoming the return of spring. The chorus is,—

“And we were up as soon as any day—O!
 And for to fetch the summer home—
 The summer and the May⁷—O!
 For summer is a come—O!
 And winter is a gone—O!”

The tune, or chant, applied to this chorus is very different from that above given, to which they dance through the streets. Many regard this festival as the remains of the Roman *Floralia*, and the day, therefore, has been latterly called *Flora-day*. But from what has been stated, as well as from its ancient and still popular name, “the Furry,” there is reason for supposing it was observed in this island long before the Roman period.

Furry, or forray, “forage,” appears to be derived from the same root as the Welsh word *fforio*, “to spy out,”⁸ and the Cornish word *forrior*, “a thief;”⁹ and therefore *forray*, *fforio*, and *forrior*, as well as the festival of the *Furry*, are all, apparently, of ancient British origin. “To make a forray and get spoil in the country,” is the very

⁷ The green branches and flowers brought in from the country are called “May,” just as the evergreens which adorn our churches and houses at Christmas are called “Christmas.”

⁸ Owen's Welsh and English Dictionary.

⁹ Borlase's Cornish Vocabulary.

object of the Helstonians, when sallying forth at daybreak into the country, with drums and fifes playing the forray tune. Trees, shrubs and gardens are stript and plundered, in order that the leaves and flowers may adorn their streets and ball-rooms; and such is the completeness of the spoliation, that when it is over an ungathered flower can scarcely be found. Hence the privilege, already mentioned, of dancing through the houses into the private gardens behind them. At a forray of this description, Flora herself might, without inconsistency, have presided.

A different kind of custom at this festival remains to be noticed. In the north-eastern part of this hundred it has been the immemorial usage to bathe in the sea on the first three Sundays in May; and, in this district, persons having weak or diseased children, take them to Madron Well, or to that of Chapel Euny, on the first three Wednesdays in May, an hour before noon, and dip them thrice in the running water, against the stream, in the hope of restoring them by this operation to health or strength; not believing that these waters have any virtue if resorted to on any other days of the year, or at any other hour of the day.¹ At Padstow, on the northern coast of Cornwall, the "hobby-horse,"² or effigy of a horse, is, at this festival of the moon, dipped in a pool of water, and for the same reason, perhaps, that a similar figure was, in Ireland, passed through fire at the festival of the sun, viz., to preserve the cattle of the inhabitants, which were all represented by it, from death and disease;³ for when men began to worship the sun and the moon, they would naturally conclude that the way of access to these idols was through fire and water, the two elements by which they were represented.

¹ Some years since I had the curiosity to go with a friend to Chapel Euny on one of these Wednesdays, and, whilst watching at a distance, we saw two women come to the well at the appointed hour, and perform this ceremony on an infant.

² Drew's Cornwall, i. p. 720.

³ Gentleman's Magazine, 1843, (July,) pp. 23, 24; and 1795, (vol. i.) pp. 125, 274.

IV.—Festival of the stars.

Whilst our general festivals were originally dedicated to the sun and moon, our local ones were held in honour of the stars, the supposed departed spirits of great benefactors, or shining lights, in the places where they had dwelt. These might still be called the festivals of the stars,⁵ inasmuch as most of them are kept professedly in memory of the saints by whose instrumentality Christianity was planted here. According to the injunction of 28 Henry VIII., the only authorized time for holding these local or parish feasts is the first Sunday in October, between the feast of "All Angels," and that of "All Saints." The royal mandate, however, was not generally complied with, and, in most cases, each parish begins its feast, as before, on the Sunday nearest or next after its own saint's day. The feast lasts about three days, during which the inhabitants entertain their friends from other parishes, whose visits they will have an opportunity of returning before their own feast again comes round. The hospitality of the Cornish on these occasions was unbounded. But the only place in this district where the custom is maintained with its ancient spirit is St. Just. Whoever goes to the feast of that parish is so heartily welcomed, and entertained with such an abundance of good fare, that nothing in all Britain can equal the conviviality. The drunkenness and rioting, however, which have too often accompanied these feasts, have, in most parishes, induced the principal inhabitants to discountenance them.

The common athletic amusements on these occasions were formerly quoits, wrestling and hurling. As the last of these is apparently confined to Cornwall, it merits particular notice. In this play, a century or two ago, two or more parishes contended against certain other parishes, each party having its own goal, which was either the mansion-house of one of the leading gentlemen of the party, a parish church, or some other well known place. A ball, about the size of a cricket ball,

⁵ Daniel xii. 3.

formed of cork, or light wood, and covered with silver, was hurled into the air midway between the goals. Both parties immediately rushed towards it, each striving to seize and carry it to its own goal. In this contest, when any individual having possession of the ball, found himself overpowered or outrun by his opponents, he hurled it to one of his own side, if near enough; or, if not, into some pool, ditch, furze-brake, garden, house, or other place of concealment, to prevent his adversaries from getting hold of it before his own company could arrive. "The hurlers," says Carew,⁶ "take their way over hills, dales, hedges, ditches," "through bushes, briers, mires, splashes, rivers;" sometimes "twenty or thirty lie tugging together in the water, scrambling and scratching for the ball." This Cornish exercise resembled so strikingly the present ball play of the North American Indians, that the following description of the latter is equally applicable to the former:—

"It is no uncommon occurrence," says Catlin,⁷ "for six or eight hundred, or a thousand young men to engage in a game of ball, with five or six times that number of spectators." "In their desperate struggles for the ball, hundreds are running together, and leaping actually over each other's heads, and darting between their adversaries' legs, tripping and throwing, and foiling each other in every possible manner, and every voice raised to the highest key in shrill yelps and barks."

The great difference between hurling and the Indian ball play is that, in the latter, the ball is never touched by the hand, but every individual carries two sticks with a sort of pouch at the end of each, with which he strives to take up the ball, and throw it through the wicket, or goal, of his own party. The remarkable similarity between the two games argues the high antiquity of each.

Hurling between two or more parishes and others—and between one parish and another—has long since

⁶ Survey of Cornwall, (edition by Lord De Dunstanville,) p. 197.

⁷ The Manners, Customs and Conditions of the North American Indians, by George Catlin, (1842,) vol. ii. pp. 123–126, with four plates illustrative of this ball play.

ceased in Cornwall. But hurling by one part of a parish against another part is still played at St. Ives, in this district, as well as in other places in Cornwall. At St. Ives all the "Toms," "Wills," and "Johns," are on one side, while those having other Christian names range themselves on the opposite. At St. Columb, the townsmen contend with the countrymen; at Truro, the married men with the unmarried; at Helston, two streets with all the other streets.

Mr. Pearce, of Penzance, has two hurling balls won by his ancestors more than a century ago. The older one, $2\frac{3}{4}$ inches in diameter, belonged to the parish of St. Paul, and bears the following inscription in the Cornish language:—

"Paul Tuz whek Gware Tek heb ate buz Henwis, 1704."^s

The first two words signify "Paul men," the owners of the ball. The last seven words may be Englished in the order of the engraving—"sweet—play—fair—without—hate—to be—called," which means the same as "fair play is good play." The other silver ball, 3 inches in diameter, has the following inscription:—

"The married men against the young.

"The gift of John Sickler to the parish of Gwinyar, June 11th, 1743."

Wrestling and quoits, which were also played at these parish festivals, are not nearly so general as they were fifty years ago.

The fires so indispensable at the solar festivals form no part of the requirements for that of the moon, or those of the stars, although many of the last are held in winter.

If the description in this and the preceding chapters of the antiquities and ancient customs of an important but almost unknown district should be instrumental in shedding light on any antiquarian remains in other localities, my labour in furnishing it will not have been in vain.

^s This inscription shows that the Cornish language was generally spoken in this district at the beginning of the last century.

LLANTWIT MAJOR, GLAMORGANSHIRE.

No. III.

THE CARVING AND HERALDRY IN THE CHURCH ROOF.

THE interesting notices of Llantwit Major which have recently appeared in the pages of the *Archæologia Cambrensis* induce me to add my small quota to the effort now making for a more complete history of that ancient place; and I do so the more readily as I had the pleasure of forming one of the party, whose explorations have resulted in the papers in question.

I had made careful sketches of all the heraldic devices in the roof, but our friend Mr. Longueville Jones having placed at my disposal a series of accurate drawings of the whole of the bosses there, I have urged that they should be engraved, as illustrating, much more forcibly than words, the peculiar ornamentation which the designer has carried out in this case.

It has been suggested that the cradle roof of the Old Church is of the fifteenth century; and the student of architectural tracery may recognize, in several of the carved blocks engraved by Mr. Le Keux, characteristic features of that period. The designs evidently came from the hand of an architect, but the execution, being probably local, is weak to a degree, and diminishes proportionally the effect of the artist's intention.

The embattling of the upper edge of several of the blocks is (to me) a novel device, and in the instance of those containing shields has an appropriate signification.

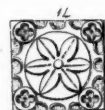
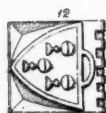
It should be mentioned that the large and small blocks alternate with each other at the intersections formed by the ribs which support the timbering of the roof, but that they are placed in four rows on the engraving, and so numbered as to facilitate reference. Though in a tolerably sound state, the roof presents a rude and neglected condition, and, so far as it is possible to ascertain the point from the ground, the ornaments are not now enriched with colours.



Plantwrit Major. Bosses of the Roof.

North side.

South side.



H. Longueville Jones. del.

J. H. De Kunt. sc.

Of the thirty carvings in the roof, one on the north and three on the south have fallen from their places, and from all that I could learn on the spot, are totally lost. I shall presently show that one of these bosses existed about forty-five years ago, and contained the arms of an old family in this county.

Touching the coat armour, and commencing on the north side,—

N. 2, are the arms of Berkeroll, a family which came in with Fitzhamon in the time of William Rufus, and had the Lordship of East Orchard given to Sir Roger Berkeroll, on the division of Glamorgan amongst its Norman conquerors. On the death of Sir Laurence Berkeroll, in the 13th of Henry IV., the estates and name finally centered in an heiress, Wenlhian, who married Sir Edward Stradling, of St. Donatt's, the twelfth in descent of that family.¹ This coat is generally blazoned, *azure*, a chevron *or*, between three crescents *argent*.

N. 6, a shield bearing a bend engrailed, is a coat to which I can assign no distinct family; it is true that such a shield is given by Glover to families named Fokeram and Chyttecrost, and indeed several others; but in the absence of colour, and its being a charge not used in this part of the country, I cannot presume to assign it to any particular name.

N. 8, is the cross of St. George, usually given to England, as *argent*, a cross *gules*.

N. 11, three crescents surmounted by as many crosses, is a coat entirely unknown to me, and which I can trace in no Ordinary of arms that I have reference to. A friend, who is not only versed in the study, but who has also good local knowledge, suggests,—

“May not this be the arms of the Bassets, three bugles, stringed? The rural carver, evidently unskilled, might easily have mistaken the suspending cords and hollow trumpets for the

¹ Some years ago the *Inquis. p. Mort.* of Sir Laurence, taken in 1411, was printed, from the original in my possession, in vol. I. of the *Topographer and Genealogist*, p. 533. Much interesting matter relative to these families will be found there by the curious reader.

device he has carved. Beaupré, the ancient residence of the Bassets, is not far from Lantwit Church."

If we may travel from the carving as it is, to what it was intended to be, the arms of Bateman, *or*, three estoils issuant from as many crescents *gules*, would come much nearer the mark; but then we have no such name or coat in these parts. I am aware it may be said that in old times, as in the present day, donations for the building or restoration of churches often came from a distance, and so such and such a coat might record the gift; but these and the like arguments only lead us away into the regions of conjecture; and I submit, with all deference, that our duty in these cases is to faithfully record the facts as they exist, trusting to time and further research for their elucidation.²

N. 13, is the most common bearing in the county, and is used by the numerous descendants of Iestyn ap Gwrgan. It was likewise the coat armour of the powerful De Clares. It must however be stated that the former blazoned them *gules*, three chevronels *argent*, while the latter bore them *or* and *gules*; the absence of colour therefore leaves it in doubt to which it can be rightly appropriated.

S. 12, is the well-known coat of the Butlers, or Bote-lors as anciently written, a family of considerable station and possessions in this county in the middle ages. Powell, in his *History of Wales*, p. xxxii., quoting Stradling, says:—

"William Londres, Lord of Ogmores, gave to Sir Arnold Butler, his servant, the castle and manor of Dunraven in the Lordship of Ogmores, the which ever since hath continued in the heirs male of the said Arnold Butler, until within these few years

² Since sending my proof to the printer, these remarks have received additional force, from York Herald having discovered in Prince Arthur's Book, at the College of Arms, a coat, Quarterly 1st and 4th *gules*, three crescents *argent*, from each issuant a cross pateé fitché *or*; 2nd and 3rd *sable*, three bugle horns *argent*, strung of the *last*, with the name of Hoorde. This name is equally unknown in Glamorganshire, but it is remarkable that the arms sent me by Mr. King should *quarter* the identical bugles which my friend had suggested as a correction of the carving on the boss.

that it fell to Walter Vaughan, sister's son to Arnold Butler, the last of the Butlers that was owner thereof."

Glover, at p. 52 of his *Ordinary of Arms*, gives no less than sixteen different families of this name who, by varying the position, or changing the colours, enjoy a right to their "covered cups."

S. 15, is a boss on which, within a circle, three shields are so designed as to join in the centre, and produce a very pleasing combination. In the upper one is carved what may be described as a fleur-de-lis, or an anchor, but which to me looked more like "a merchant's mark;" the next shield has a repetition of N. 8, a St. George's cross; and the third is enriched with two chevrons, a shield borne by a dozen different names in England, but to no one of which can I attach this very carving, in its unblazoned condition.

The last coat to which I can draw attention is that of Voss, *argent*, on a bend *sable*, three lions rampant of the



Arms of Voss.

first, unfortunately absent from its place in the ceiling, but which is described in a MS. of Henry Tucker, the parish clerk, now before me, as there about the year 1812. This family held lands in the parish as late as 1731, and, in the time of Elizabeth, were people of importance in that part of the county. Mr. Tucker remarks further that,—

"When Evan Voss sold the lands to Mr. William Humphreys in 1731, they took to the burying-place in the church and the pew. Mr. H. died in 1751. There is a large freestone fixed in the wall of the church, which was defaced and turned inside with the inscriptions of the Vosses, and they filled up the other side with the Humphreys."

A curious stone in the floor, north of the tower, to this day bears witness to the connection of the family with the parish, and to the great longevity of an individual who must have lived in no less than eight reigns, for the inscription on the slab is to the following effect:—

**HEARE LYETH THE BODI OF MATHEW VOSS
BVRED X 1534 ÆTAT 129.**

It is fairly to be inferred, from this inscription, that the person thus commemorated flourished during the following reigns:—

	Y.	M.
1. Henry IV.	8	5
2. Henry V.	9	5
3. Henry VI.	38	6
4. Edward IV.	22	1
5. Edward V.	0	2
6. Richard III.	2	2
7. Henry VII.	23	8
8. Henry VIII.	25	0

129 years.

A branch of this family (who bear the arms in question) settled in the western part of the county, and have been worthily represented by my late excellent friend, John Mathew Voss, Esq., of Swansea, banker.

Heraldry is often of very great value in elucidating the history of places with which it is connected. I fear in this instance, however, that there will be found more leaves than flowers; but the reader has nevertheless a series of facts from which he may gather light; and I am more than gratified at having promised a contribution which has had the result of producing the admirable illustrations which accompany the text.

GEO. GRANT FRANCIS.

Cae Bailey, Swansea, April, 1858.

ON THE ORIGIN OF THE WELSH.

I FEEL that I might be considered as in some sort failing in my duty, or at least in what is expected from me, if I did not reply to the remarks of Mr. Basil Jones on my suggestions on this question, which were read at the Monmouth meeting of our Association, and were published in the last Number of the *Archæologia Cambrensis*, or I would hardly have taken up the subject at all at the present moment, when I must do it hurriedly, and in the midst of pursuits of a somewhat different description; and I hope this will be allowed me as an excuse for entering upon the subject abruptly, and without any prefatory remarks. Mr. Basil Jones has discussed the question in the tone of good feeling which ought to characterize all such discussions, and I should be very sorry not to follow his example. I shall only therefore endeavour to express rather more clearly some points which I think he has not quite clearly understood, and to set him right on those on which I think he may be misinformed. All that I can complain of in his general treatment of the question is, that he too often treats as mere theories what I have advanced as simple known facts, and that he then confronts them with mere vague hypothesis,—and I fear that after all he has done more to confuse and mystify the subject than to clear it up.

I would particularly insist on the necessity, in discussions of this kind, with regard to words especially, of keeping perfectly distinct the ideas attached to them at different periods, and under different circumstances; as for instance during the Roman period, during the middle ages, and in modern times, when old words are often applied technically. In a note on p. 138, Mr Basil Jones remarks that “there is no evidence that the Romanized provincials in Britain, or their descendants, were ever called *Romans*, as was the case in all other countries, and is so still in many parts of both the Eastern and Western Empire.”

I confess myself ignorant, at the present moment, of the authority on which it is stated that the provincials *were* called Romans in all other countries. An antiquary at present speaks of Roman Britain, or Roman Gaul, merely as a sort of conventional term for those countries during the Roman occupation or supremacy; but at that time I imagine that the term Roman would only be properly applied to people who were, or claimed to be, of Roman race. I do not at present recollect that the provincials of Gaul, as a people, were ever called Romans any more than those of Britain; and with regard to the latter province, after the earlier period of Roman supremacy, the term *Britanni* was certainly not used with any allusion to its old Celtic population, but it was applied generally to the population of the Roman province, of whatever race. The very legions themselves were called *Britons*, and the fleet, though notoriously manned by Saxons and Franks, was spoken of as British.¹ The disregard of this fact has caused great confusion among our historians. But, after the fall of the empire, during the medieval period, the term Roman was no longer applied to race,² but to language, which was a characteristic by which the races who had now made themselves masters of Europe most readily and naturally enough distinguished those with which they came in contact. During the middle ages the French language was Roman, the Spanish was Roman, the Italian was Roman; but we must not confound this medieval application of the word with that which it bore during the Roman period.

In the same way we find that the Teutons had a word in their own language which they appear to have applied

¹ I may take this opportunity of remarking that the Anglo-Saxon Latin writers affected to use Latin words in their ancient acceptation, and that it is under this influence that Bede and others call the Welsh of their time *Britons*, on the supposition that they represented the population of the island in the Roman period. It was from them that the name *Bryttas*, or *Brettas*, was taken into the Anglo-Saxon language.

² I am not speaking, of course, of the inhabitants of Rome, or of the ecclesiastical use of the word.

especially to those who spoke the language of Rome. I think that Mr. Basil Jones has not seized in its full bearing the question relating to the use of the word Welsh, which was also evidently given by the Teutons to foreign peoples in reference to the language they spoke. In the medieval literature of Germany, the term *Wälsch* or *Welsch* was applied always to the French, except when the writers, from a little pedantry or affectation, adopted the word by which the French designated their own language and literature, and called it Roman. Thus, the translators of the French medieval romances or poetry into German always referred to their *Welsche* original. In modern German, the word *Wälsch* is applied more especially to Italian. It may, however, be traced in medieval German as applied to Italy, and to the other countries using the "Roman" dialects, and, as in the German popular feeling, Europe was divided among the peoples who spoke Roman, and those who spoke Teutonic, their poets were accustomed to use the phrase *in allen welschen und in tiutschen richen* (in all Welsh and Teutonic kingdoms) to signify everywhere. When we go farther into details, for which I have not space at present, we find that the term was applied to the inhabitants of different countries in Europe, but only to such as are known to have spoken or to speak Roman dialects. Mr. Jones has reminded me of the fact that even the Anglo-Saxons (as we find in the Anglo-Saxon Chronicle) called the French *Galwalas*, i. e., the Welsh of Gaul. Exactly in the same manner, in the earliest monuments of the old German language in which the word occurs, France or Gaul is called *Walho-lant*, i. e., the land of the Welsh. And let not anybody suppose that the Germans might have found any Celtic dialect spoken in the part of Gaul which their Teuton brethren invaded and conquered; for we have the strongest possible proof of the contrary. During several centuries the Franks in Gaul spoke their own language, although we know that the conquered population spoke a different tongue; this latter eventually gained the mastery, but, when the German of the Franks at last disappeared, what did the language

of the Gallic population prove to be?—not Celtic, but purely a Roman, or Latin, dialect.

Now we know that the Anglo-Saxon writers often speak of the inhabitants of this island, whom their forefathers had conquered, by the name of Britons, because they had learnt that name from the Roman writers; but we also find that the term they especially applied to them in their own language was this same Teutonic word, *Wælisc*, or *Wælsce*. I think it perfectly fair to argue upon this, that the Teutons who came into Britain applied the word in no different sense to that in which it was used by the rest of their race, and that they therefore found the people talking the language of the Romans. I believe, as the result so far of my own researches, that this was the case, and that if the language of the Anglo-Saxons, like that of the Franks, had been superseded by that of the conquered people, our language would then have been simply a Roman dialect. The objections to this view of the question are mere assumptions. What right have people to say "it is probable that Britain was much less Romanized than Gaul," or "I think" that such was the case? Perhaps I may be allowed to speak of myself as one of the workmen in this field, and say that we have dug, and excavated, and explored our country very considerably during some years past, and that I may venture to state as facts that the inscriptions of the Roman period are proportionally quite as numerous in Britain as in Gaul, that they are all purely Latin, without any trace of Celtic language or Celtic people, and moreover that these are found not in Kent, which Mr. Basil Jones thinks might have been as much Romanized as Picardy, but in the remotest parts of the island, in Northumberland, in Cumberland and Westmoreland, in Lancashire, not only on the borders of Wales, but in the very heart of that mountainous country, and even in its farthest parts, as at Luentinum, looking towards the Irish Sea. I may add that the whole of England and Wales is found to have been quite as thickly covered as the north of Gaul with Roman towns, and stations, and roads, and country houses, and every

other mark of Roman cultivation. What room is there here for the assumption that it is probable that Britain was much less Romanized than Gaul? Nor do I think that anything is gained by the new hypothesis of Mr. Basil Jones that the Teutonic word *Wälsch* is equivalent with Gallic, and that the Germans applied it to the people speaking Latin, from a consciousness that they were descended from people of Celtic race, because this theory rests entirely upon an assumption, in which I cannot concur, that our wild and illiterate forefathers, at this remote period, were as profoundly learned in the science of ethnology, and as attentive and accurate ethnological observers, as Dr. Prichard himself. But I doubt very much whether the Teutonic *Wälsch*, and the name Gaul or Gallic, have any relation whatever to each other. People in the condition and at the period to which these arguments refer did not generally call other people by the names which those people bore among themselves, or among still other people, but by some term taken out of their own language, which therefore conveyed a distinct idea to themselves. I would add, that the taking of resemblances of words for identities is one of the great stumbling-blocks of the philologist and ethnologist.

Mr. Basil Jones has relieved my mind of some doubts as to the close similarity between the languages of Wales and Brittany at the present day, although I confess that his statement is quite contradictory to those which I have heard and read as coming from apparently good authorities. However, as he states positively that the Welsh and Breton languages bear only the same degree of similarity to each other as the English and German, I will take it for granted that such is the case. If an Englishman, who had never heard any language but his own, were introduced to a German who was similarly qualified, I believe that an attempt at conversation would prove anything but satisfactory. But I beg to say that this is not at all the gist of my argument. I take the Welsh view of the question, that the present Welsh language is derived directly from that spoken by the Britons in this island before the arrival

of Cæsar, and that the language of Britanny is similarly derived from the language spoken by the Armoricans at the same remote period, and then I say that to suppose that, after the modifications which each must have undergone quite separately and independently of the other during the whole period of Roman domination, joined with the changes which even Mr. Basil Jones allows would have taken place since the fifth century, the two languages should resemble each other as closely as they are acknowledged to do at present, is a simple absurdity in philology and ethnology. We are therefore thrown back upon the supposition, that about the time of the Anglo-Saxon invasion of Britain, either the Welsh went over to Gaul and became the Armoricans, or the Armoricans came over into Britain and became the Welsh. I put it in these general terms, because I have not been informed that there is any particular small portion of Britanny in which the Breton tongue which resembles Welsh is talked, while the rest of the Bretons talk ancient Armorican; but it appears to me that if any part of the Bretons were emigrants from Wales, to judge by their unity of language, the whole of them must have been emigrants.

Now, although I must complain that Mr. Basil Jones has a great inclination to call my facts theories, and his theories facts, and that he shows rather too great a tendency, if I may use the popular phrase, to "chop logic" instead of investigating historical evidence, I am not at all alarmed at his threat of the *facile retorqueri*. He asks (p. 139) on what grounds I draw "a distinction between the condition of the two countries," i. e., Armorica and Wales. I thought that I had sufficiently stated this in the paper which has given rise to this, I hope not unimportant, controversy. Anyone who has really studied the Roman antiquities of Wales must know that it was traversed in every direction by a multiplicity of Roman roads, which penetrated even into its wildest recesses; that it was covered in all parts with towns, and stations, and posts, and villas, and mining establishments, which were entirely incompatible with the existence at the same

time of any considerable number of an older population in the slightest degree of independence. Now we know that the population of Armorica, long before the supposed migration either way could have taken place, was living in a state of independence, and even of turbulence, and that it was formidable in numbers and strength. The Armoricans were almost the heart and nerve of that formidable "Bagauderie" which threatened the safety of the Roman government in Gaul almost before the invasion of the Teutons became seriously dangerous. An attention to dates will put this part of the question more clearly before the reader. The great and apparently final assertion of independence, or revolt from the Roman government, of the Armoricans, which Mr. Basil Jones quotes from Zosimus, occurred in the year 406; Honorius acknowledged the independence of the towns of Britain in 410; and I need hardly add that what is understood by the Anglo-Saxon invasion of Britain occurred many years subsequently. During this period, when the towns of Britain must have been rejoicing in their independence, it is, I think, not probable that the people of this island would have migrated into Brittany in such numbers as in a short time to supersede the Armoricans themselves, for I am not aware that there are any remains of an Armorican language in Brittany distinct from the Breton. The subsequent history becomes obscure from the want of records; but I venture to assert that it is evident, from the few historical notices we have, (I throw aside altogether the fabulous legends of a later date,) that the Armoricans were at this time a numerous and warlike people, that when the Saxon pirates entered the Loire they sometimes joined them in attacking the Gauls, (as the people of the Roman province were called,) and sometimes resisted them; that they were evidently no less piratical than the Saxons themselves, and in all probability possessed numerous shipping; that they did make war upon the Roman provinces just about the time that the Saxons were beginning to settle in Britain, and that they were driven back into their own territory by the governors of Gaul.

Now I think there is nothing very extravagant in the supposition that the warlike energy of the Armoricans, having been repressed on the side of the continent, should have sought an outlet on the side of the sea, and that many adventurous chiefs may have collected their followers, taken to their ships, and, tempted by the known success of the Saxons, passed over into that part of Britain which the Teutonic invaders had not reached. I think, then, that the distinction which I have drawn between the condition of Wales and Armorica, at the time when the migration from one to the other is supposed to have taken place, is very plainly stated, and very fairly accounted for.

And now I beg to protest against the manner in which Mr. Basil Jones has decided the question of the authenticity of Gildas. "To those who believe," he says, in a note on p. 143, "*as most competent judges do*, in the genuineness of Gildas, the whole of this refutation will appear superfluous." I know not who form the majority of competent persons who have given this judgment; I plead guilty to having started the objections to Gildas, and I know that many persons whom I consider competent have approved of them; but I place reliance not upon this circumstance, but upon the objections themselves, to which I have seen no satisfactory answer, and the more I have examined them, the more I feel convinced of their force. Space is not allowed me for entering far into this question here, and I will merely state that some of my leading arguments against the authenticity of Gildas are, that the style of Latin in which the book is written is not that which we might expect in the fifth or sixth century, but rather that which came from the school of Theodore at Canterbury in the seventh century, when I suppose this book to have been forged in order to cry down the Welsh Church; that there are circumstances in it which are irreconcilable with the character given to Gildas; and that whoever wrote the book was entirely ignorant of the condition of Britain at the period in which he is pretended to have lived, and of contemporary history. This writer

tells us gravely (§§ 15-19) that, when the Roman legions left the island, they made a wall from sea to sea to defend the Britons against the Picts and Scots, but that, as this wall was only made of turf, the northern barbarians easily broke through it, and committed terrible ravages; that thereupon, at the urgent entreaties of the Britons, the legions returned and built for the Britons a wall of stone and mortar, extending from sea to sea, and fortified with towers, and then departed finally from the island; and that after they were gone, the Picts and Scots returned, attacked the wall, fished down with hooks the British soldiers who defended it, &c. Surely any "Briton" living at this period, capable of writing, and apparently so knowing in the affairs of the end of the Roman period, must have known perfectly well that the wall of Hadrian was not built in the time of the generations immediately preceding him, but that it had stood there since the earlier part of the second century, or at all events from time immemorial. The whole story is in fact a mere legend of the seventh century, invented (probably by the Angles, a foreign people) to explain the co-existence of the wall of Hadrian and its accompanying agger, and the nonsense about hooking down the Britons is no doubt of the same date. Again, our so-called Gildas, arriving at the Saxon invasion, tells us that they came "tribus, ut lingua ejus exprimitur, cyulis, *nostra lingua* longis navibus." Pray how came this worthy Briton, whether of the fifth or of the sixth century,³ to have the Saxon word so glibly and correctly on his tongue? It certainly sounds to me very much like the oversight of a Saxon forger, who, familiar with his own language and tradition, bethought him that it was not the language of the Wælisc, but forgot that, according to the opinion of some modern antiquaries, the Britons spoke not Latin, but Cymric! It is a point of still greater importance, that Gildas is made to describe the population of Britain at the time

³ The real date at which Gildas is *supposed* to have written is very doubtful. See my *Biographia Literaria*, Anglo-Saxon period.

of the departure of the Romans as being entirely Christianized; and in lamenting over the ruin caused by the Picts and Scots, he particularly mentions the overthrow of the sacred altars (*sacra altaria*). Now I need not say that the numerous towns, and stations, and villas, which have been excavated by antiquaries, are found just in the state in which they were left after their ruin by the barbarian invaders, and it is true that the altars are found overthrown and scattered about—but what are these altars? All absolutely heathen—Roman paganism and the paganism of the Roman auxiliaries—and among I believe I may say the hundreds of altars which have been brought to light, not the slightest trace of Christianity has yet been discovered. Some of these monuments of paganism, moreover, were evidently newly erected, or even preparing for erection, and in some cases not finished, at the time of the invasion. The same is the case with the equally numerous sepulchral monuments which have been found in various parts of Britain, the inscriptions on which are all unmistakeably pagan. I am, indeed, entirely convinced that the picture of Christianized Britain at the close of the Roman period is a mere fable. And how, indeed, could it be otherwise, when in the opposite districts of Gaul Christianity was, to say the least, very imperfectly known? Of this we might adduce abundant evidence. A few years ago excavations near one of the sources of the river Seine brought to light the ruins of a Roman temple dedicated to the goddess of that river—*Dea Sequana*—which had evidently been overthrown in the invasion of the barbarians, and they show that the worship of the goddess had been at that time in full vigour. Among numerous objects of interest found in this temple, were an extraordinary number of *ex voto* offerings, made by individuals who believed that their health had been miraculously restored to them by the intervention of the goddess, and an urn full of money, with an inscription stating that it had been offered to the *Dea Sequana* by an individual named Rufus. These coins ranged from Augustus to the

usurper from Britain, Magnus Maximus, so that some of the offerings must have been given at the very close of the fourth century, or very near, or even at, the time when Britain was cut off from the Roman empire. An equally interesting fact remains to be noticed. In the noble museum of Mr. Mayer, of Liverpool, may be seen, among the antiquities of the Faussett Collection, a sepulchral urn of the Anglo-Saxon period, on which is incised with great neatness the following inscription, beginning with the well known heathen invocation, *Dis Manibus* :—

D. M
LAELIAE
RVFINAE
VIXIT. A. XIII
M. III. D. VI

intimating that it contained the ashes of a young girl, named Lælia Rufina, whose age was thirteen years, three months, and six days. This interesting monument, which appears to have come from an Anglo-Saxon cemetery in Norfolk, was perhaps deposited there many years after what is called the departure of the Romans, and proves, what I have always insisted upon, that the Roman population of Britain remained probably through several generations co-existent with the Teutonic settlers. None of our readers will, I am sure, discover in the character of this inscription anything Christian, or anything Cymric.*

I have mentioned these facts chiefly to show the great importance of excavations in clearing up the mysteries of this period of the history of our island. The objects thus brought to light are at all events truthful. The written testimony of the old historians, even when it is authentic, is that of persons who were often prejudiced, or credulous, or mendacious, and who always gave at least a colouring to the facts they recorded ; but the relics which we disinter from our soil have no colouring but their

* I may state that a correct engraving of this interesting urn is given in the last Number (just published) of Mr. Roach Smith's valuable *Collectanea Antiqua*, with that scholar's remarks upon it.

own, and their evidence, if not always complete, is at least faithful.

I will not trespass upon the space of the present Number of the *Archæologia Cambrensis* by entering into any further discussion of the question of the destruction of the Roman towns in Wales and on the border, or of one or two remarks which I think Mr. Basil Jones has made hastily, and perhaps he might withdraw them on further consideration. For instance, I can hardly think him serious when he says (p. 137),—"Mr. Wright appears to assume that the Roman towns in this part of Britain were of equal importance with those to the east of the Severn. But as we find no large towns in Wales now, and *as like causes produce like effects*, it seems probable that the Roman towns of Britannia Secunda were generally small and insignificant as compared with those in the more advanced parts of the island." I cannot imagine anything more unlike than the local causes which influenced the comparative magnitude of towns in Roman Britain and in modern England; and, to return always to facts as the best arguments, surely Mr. Basil Jones must be aware of the extent of the walls of Wroxeter, of Kenchester, of Caerleon, of Caerwent, and I think of other Roman towns to the west of the Severn, which certainly had no claim to be called insignificant. I cannot say that I understand the reason of his exceptions of towns from the list of those which I consider to have been destroyed, nor have I seen anything yet advanced to shake my belief that the destruction of Roman towns in Wales and on the border was at least as general if not much more general than in the districts of Britain conquered by the Angles and Saxons.⁵

⁵ I would remark that the destruction of a town and the abandonment of a town are two different things. In some cases, when a town was destroyed, the whole of the inhabitants were massacred, or carried away, and the place was never inhabited again, as happened probably at Verulamium. But in other cases, the remains of a municipal population, which was always strongly attached to its locality, returned and re-established themselves either outside the ruins of their former habitations, or, if they found a portion of the interior easily cleared,

In conclusion, I confess that I am rather at a loss to understand the tone of triumph with which Mr. Basil Jones treats the hasty remarks I had made in a previous Number of the *Archæologia Cambrensis* on the question which had been raised with regard to the ethnology of Cumberland. I do not exactly understand how a "reason" can take off the edge of a "fact," but the reasons here employed are certainly not likely to have that effect. He says (p. 149):—

"The occupation of a frontier, designed for the protection of the interior, is not of that orderly and peaceful kind which is most likely to change the character of a people."

In reply to this remark, which by no means applies to the case in question, or to my arguments upon it, I can only invite Mr. Basil Jones to study without bias the Roman antiquities of Northumberland, Cumberland, and Westmoreland. But he adds, immediately afterwards,—

"It is no more evident that the Brigantes of Ireland and the Brigantes of Britain were kindred tribes, than that the Cumbri of the North and the Cymry of Wales were so."

I beg to say that this is a very inaccurate comparison, and not very sound logic. Mr. Basil Jones has before (p. 144) quoted the Saxon Chronicle very incorrectly as mentioning the "Cymry" in the north in A.D. 945. It is true that record tells us that in that year King Edmund harrowed all *Cumbra-land*, meaning of course the district which we now call Cumberland; but this word is always considered to have had in the mouth of an Anglo-Saxon a simple meaning, *the land of vallies*, and everyone knows that this is an accurate description of the country itself.⁶ I

commenced rebuilding there. The latter perhaps was the case with Caerleon, although I am rather inclined to think that the modern Caerleon was a later settlement. As ground was of little value in the ages which followed the fall of the Roman power, people did not take much trouble to clear sites, but they gladly settled near old buildings, in order to obtain the materials. The mere existence, therefore, of a modern town at or near the old site, does not of itself prove that the ancient town was not destroyed; but we must look to other circumstances.

⁶ We must not forget that the next county was called Westmeraland (Westmoreland), an Anglo-Saxon word formed in the same way,

do not deny that it may mean the land of the Cumbras, but neither Mr. Basil Jones nor anybody else has adduced the slightest evidence that there ever was a people there bearing such a name. The Latinized forms *Cumbria* and *Cumbri* only occur at a later period, and were no doubt invented merely to represent *Cumberland* and the *Cumberlanders*, and I believe have nothing whatever to do with these imaginary *Cymry*. The very improbable story of these *Cymry* having given their territory to the Scots, and retired into Wales, belongs also to a later period, and was an invention of the Scottish kings, who, having got possession of *Cumberland* during the confusion of the Danish invasions, wanted an excuse for retaining it under the Normans. What I meant to say about Carlisle was simply this. I believe it is the prevailing notion that this name—in its older form, *Caer-luel*—was that given by the Celtic Britons to the town which the Romans called *Lugubalium*, and at the close of the empire *Lugubalia*.⁷ Now what I said was that it was evident from the passage in *Bede*, which I think is the earliest medieval mention of this town, that the natives of the place still knew their town by its Roman name of *Lugubalia*; that *Bede* tell us expressly that *Luel* was

and equally significative—the land of the western lakes, or the land of lakes in the west.

⁷ I think Mr. Basil Jones passes too slightly over my suggestion that Carlisle was “still Roman.” *Bede* speaks of several places by their ancient Roman names, as here of Carlisle, which he calls *Lugubalia*, acknowledging that that was not the name given to it by the English population in his time. How did *Bede* know that this place was *Lugubalia*? At the present day it requires a considerable degree of antiquarian research to identify a Roman site with its ancient name, and there was none of this antiquarianism in *Bede*’s time, even supposing (which is not very probable) that he had the *Itinerary* of Antoninus to employ it upon. I can only answer the question by supposing, as I have always supposed, that the town continued to be occupied by the descendants of the original population, and that they continued to call it by its Roman name. The other circumstances of the anecdote support this view of the case. I will add here, that I think I could gather many circumstances from the Anglo-Saxon writers which tend to show that there must have been an extensive knowledge of the Latin language in England under the Anglo-Saxons at an early period (*i. e.*, before their conversion).

the form to which the name had been corrupted by his countrymen the Angles, *not by the Celtic inhabitants of Cumbria* (I never supposed anybody would think I gave the words in italics as Bede's); and that the word *caer* was not then prefixed to the word, though I thought it might easily be accounted for. Mr. Basil Jones "wishes I would account for it," and I have no objection to try. *Caer*, he says, is not Gaelic; I believe that it is as little Cymric as Gaelic, but that it is a mere abbreviation or corruption of the Roman word *castrum*, which the Saxons, with a somewhat different organic conformation, reduced into *caster* or *chester*. I see no reason whatever why the word might not have taken this same form among a Gaelic population, who had the Roman fortresses among them, and knew them by their Roman name, as well as among Cymry in the same circumstances, and it is evident that it did sometimes take this name over the extreme northern districts of England and the south of Scotland, as we have not only Carlisle, but Carvoran, on Hadrian's Wall, Caerlaverock in Dumfriesshire, and I believe some other instances. It is a curious circumstance that the Saxon *caster*, or *chester*, occurs here in the same districts where we meet with the *caer*, or *car*; of two neighbouring Roman stations on the wall, not more than three miles apart, Magna and Æsica, the former is called *Carvoran*, and the latter Great *Chesters*. I can only account for this circumstance by supposing that, from a very early period, the Angles lived intermixed with a previous population of this district, perhaps in a position of greater relative equality than was the case with the Saxon and Roman population in other parts of the island; that perhaps, in this instance, an Angle family or clan was settled at Æsica, and a family of this older population at Magna; that while the one spoke of their *chester*, the other spoke of their *caer*; and that the population in general accepted the names severally as the inhabitants of the particular locality pronounced them; but it does not follow at all that the previous population were Cymry, or Welshmen.

I will now resume the principal heads of the suggestions

which I had ventured to make on the subject of the settlement of Wales, which are briefly these:—

I.—It appears to me, from what I learn of the similarity between the modern languages of Wales and Brittany, that the one people must have been separated from the other at a period subsequent to the Roman period.

II.—From a consideration of the Roman antiquities of Wales, it does not appear probable that there was at the close of the Roman period any independent population there speaking Celtic likely to have migrated into Brittany, and to have transplanted their language thither.

III.—On the other hand, the known circumstances of Brittany at that time are such as would very well account for an emigration into our island.

IV.—The general destruction of the Roman towns and settlements in Wales, and on the Welsh border, which must have occurred during the period of the Anglo-Saxon invasion of the other parts of the island, seems to imply an invasion and settlement from abroad at that time.⁸ A previous population of Wales,

⁸ I return to this question of the destruction of the towns to make a remark which I fear may be thought rude, but which certainly is not intended to merit that designation. It would be much for the interest of science if nobody would hazard an opinion for or against any question until he has duly made himself acquainted with that question, and with all the circumstances connected with it. It often happens that questions, otherwise simple enough, are only made more confused and obscure by voluntary contributions of this kind, which are perhaps quite ungrounded. A suggestion has been offered from several quarters which I think Mr. Basil Jones seems inclined to adopt, that the towns may have been destroyed in the wars of later times. Now this suggestion rests only on the assumption that the remains of the towns, when excavated, present no evidence in themselves of the period at which the destruction took place. This, as every experienced antiquary knows, is not the case. All the sites of ruined Roman towns with which I am acquainted present to the excavator a numerous collection of objects ranging through a period which ends abruptly with what we call the close of the Roman period, and attended with circumstances which cannot leave any doubt that this was the period of destruction. Otherwise, surely we should find some objects which would remind us of the subsequent periods. I will only mention one class of articles which are generally found in considerable numbers, the coins. We invariably find these presenting a more or less complete series of Roman coins ending at latest with the emperors who reigned in the first half of the fifth century. This is not the case with Roman towns which have continued to exist after that period, for there, on the contrary, we find relics which speak of the subsequent inhabitants, early Saxon and medieval. I will only, for want of space, give one

or of Britons retiring into Wales before the power of the Saxons, would not have destroyed their own towns; and, moreover, such a population would, as far as we can judge from known facts, have spoken the Latin language.

V.—That such a relationship between the population of Brittany and Wales is consistent with the relationship between the literature and legends of Wales and Brittany and those of medieval Europe.

I beg again that it may be understood that I only give these as suggestions, though I think there is good evidence in favour of them; I do not bind myself to them, if they are proved to be ungrounded. But I think that each of these heads requires a careful and candid investigation—or rather that it wants continued research to furnish further facts towards clearing it up. I assure Mr. Basil Jones that I object to no kind of direct evidence, but I can only take that evidence strictly for what it can be proved to be worth.

THOMAS WRIGHT.

14, Sydney Street, Brompton.

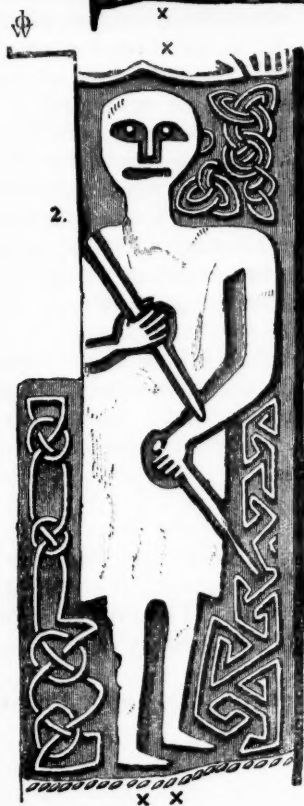
example, that of Richborough, in Kent. The town of Rutupiaë seems to have capitulated with the Saxon invaders, and to have continued until its inhabitants, in consequence of the retreat of the sea, gradually abandoned it to establish themselves at Sandwich. Now the coins found at Richborough do not end with those of the Roman emperors; but we find a great quantity of those singular little coins which are generally known by the name of *minimi*, and which, presenting very bad imitations of the Roman coinage, are considered as belonging to the age immediately following the Roman period, and preceding that of the earlier Saxon coinage. These coins commemorate no individuals, and are probably the coinage of the towns themselves after the quantity of Roman money in circulation became inconveniently small. We also find at Richborough a certain number of Anglo-Saxon coins of a later date. We find, moreover, at Richborough, articles of purely Anglo-Saxon character, as fibulae, and other personal ornaments, such as are found in the early Anglo-Saxon cemeteries. Nothing corresponding to these coins, or other objects, has been found at Caerleon, or Caerwent, or on the other sites in Wales, or on the Border.

NOTICE OF THE EARLY SEPULCHRAL STONE AT LLANDEVAELOG, BRECON.

IN the church-yard of Llandeaelog, a little village about two miles to the north of the town of Brecon, is preserved one of the most interesting of the early sepulchral incised slabs now remaining in the Principality. It is of considerable size, being about seven feet long, by rather more than one foot wide, and is built into the west wall of a small square building erected in the church-yard, a little south of the church. It may be described as consisting of four several compartments: *1st*, the top of the stone, being occupied by an incised ornamental cross, followed by, *2ndly*, the figure of a warrior, whose right shoulder has been cut away with a portion of the stone, the figure being surrounded by interlaced ribbon patterns; *3rdly*, a square space, bearing an inscription preceded by a cross; and, *4thly*, an oblong space, with a double interlaced ribbon pattern, of which I believe the lower part is cut away. Being bedded into the wall, I cannot state the thickness of the stone, and cannot consequently judge whether it could ever have stood upright, or was originally intended to be laid flat on the ground, or fixed upright, as now, in a wall. With the exception of the space containing the inscription, the letters of which are incised, the surface of the whole stone is sunk, leaving the ornamental patterns and figure in relief. The incisions forming the design are but of moderate depth, and it is therefore really surprising how well, in so exposed a situation, it has been preserved, withstanding the action of the elements for at least a thousand years.

The cross at the top of the stone is of the calvary form, formed of two parallel raised bands interlaced at the junction of the limbs, the ends of the limbs forming dilated triangular knots, the basal knot being increased in size to give greater apparent support by the band being doubled.

The spaces within the angles formed by the arms of



Stone at Llandeuaelog, Brecon.

the cross are filled in with interlaced ribbons, which are either doubled or trebled; the middle band of the lower left hand space appears to have been left entire, instead of being trebled by incision, like the other ribbons in that part of the design.

The warrior in the next compartment is as rude an attempt at delineation as could well be imagined. It is two feet and a half high, with a most ill-shaped head, and disproportionately large left shoulder and small legs. There is no attempt at rounding the limbs, the surface of the stone being left flat, and the parts indicated only by incised lines. In his right hand he bears a thick straight weapon resting on his right shoulder, but of which the upper end has been cut away; in his left hand he also bears a short weapon, slenderer than the other, and which is evidently extended into the ribbon pattern at his left side. The pattern on the right side of the stone, at the side of the head, is a double interlaced ribbon, which is not quite regular in its lower part; the ornament on the lower part of the compartment to the right of the figure is a modification of the Z pattern, which bears so great a resemblance to Chinese work. The left hand side of the figure is occupied with a single interlaced ribbon pattern, in the lower part of which two independent circles have been introduced to fill up the design.

The square space below the figure is surrounded by a narrow cable-like moulding, the upper line being bent upwards, following the position of the feet. The inscription consists of two lines of letters, which are to be read,—

+ briamail

Flou

They are of the minuscule Anglo-Saxon, Britanno-Saxon, or Hiberno-Saxon form, the second letter **r** being of the long-tailed or cursive **p** form. The first letter of the second line is injured, and may possibly be a P instead of a F.

From its analogy with Brochmael, Dogmael, &c., I

suppose the first line of the inscription to record the name of the warrior. What the second line may mean must be left to the student of the old British language to decipher.

The bottom compartment is occupied by a bold diaper pattern formed of double interlaced ribbons. The design is irregular at the top right hand corner, and the bottom has apparently been cut off.

The stone has already been described, and rudely figured, in Gibson's *Camden*, iii. p. 104; Gough's *Camden*, ii. p. 476, pl. 15, fig. 1; Jones' *Brecknockshire*, ii. p. 174, pl. 6, fig. 1, and by Strange in the *Archæologia*, i., in which the writer supposes it to be of the fifth or sixth century! and to be the work of the Danes!! Until Denmark can produce such monuments as this, we may be content to consider the present memorial as a production of our own early Christian forefathers.

The present stone is almost the only instance occurring in Wales of the figure of the deceased being represented on one of those early slabs, and is valuable, rude as it is, as affording some slight indication of the dress and weapons of a British warrior. It has struck me as possible that the sculptor of this stone might have been led to introduce the figure of the deceased warrior, from the circumstance of the Roman monument in the vicinity, commonly known under the name of the Maen y Morwynion, having full-length figures of the deceased and his wife sculptured upon it.

J. O. WESTWOOD, M.A.

Taylor Institute, Oxford,
May, 1858.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE Annual Meeting will be held at Rhyl, Flintshire, on Monday, August 30th, till the following Saturday. President,—the Right Reverend the Lord Bishop of St. ASAPH; Chairman of the Local Committee,—Sir R. STEPHEN GLYNNE, Bart.; Local Secretaries,—FREDERICK THEED, Esq., F.R.C.S., the Rev. R. H. JACKSON, M.A., Newmarket, Flint.

Excursions will be made to Conway, Rhuddlan, and Flint Castles; Holywell; Basingwerk Abbey; Golden Grove and the Gop; Roman mines and caverns near Abergele; primeval remains and hill camps at Henfryn, Abergele, Diserth, &c.; Llandudno, Gloddaeth, Mostyn Hall and Library, which, by the kind permission of Lord MOSTYN, will be thrown open to the members of the Association.

All members requiring information as to the accommodation at Rhyl, are requested to apply to Mr. PRYDDERCH WILLIAMS, High Street, Rhyl, or to the Local Secretaries.

Papers to be communicated must be forwarded to one of the General Secretaries, the Rev. E. L. BARNWELL, Ruthin, or FREDERICK LLOYD PHILLIPS, Esq., Hafod-neddyn, Caermarthen. Contributions to the Museum are to be forwarded to the care of Mr. TWEMLOW, Rhyl.

A circular letter, containing fuller particulars and instructions, will shortly be issued to all members of the Association.

The following extract from the Treasurer's book, relating to the accounts for the past year, was forwarded for insertion in the last Number of the Journal, but was not received by the Publishing Committee until after the whole impression had been worked off:—

"Examined the within accounts for 1857, and having compared the vouchers, found them correct.

"J. A. W. PHILLIPS, }
"JOHN HUGHES, } *Auditors.*

"Dated 5th February, 1858."

BRETON ARCHÆOLOGICAL ASSOCIATION.

THE following documents have been received by the officers of the Cambrian Archæological Association, and they have great satisfaction in bringing them before the notice of members. It is hoped that the appointment of a deputation will be made at the Rhyl Meeting; and that due honour will be done to the kindness and consideration of our Breton brethren in transmitting this flattering invitation.

"To the President and Members of the Cambrian Archæological Association.

"Paris, May 22, 1858.

"The members of the Breton Association request their brethren, the members of the Cambrian Archæological Association, to do them the honour of being present at the Fifteenth Session of the Breton Congress, which will begin on the 3rd of October, 1858, at the town of Quimper, in Brittany.

(Signed) "COUNT CAFFARELLI,
*Director of the Breton Association,
Deputy to the Legislative Body.*

"COUNT DE KERGORLAY,
General Secretary.

"VISCOUNT HERSART DE LA VILLEMARQUE,
*Director of the Class of Archæology,
Member of the Institute of France.*

"C. DE KERANFLEC'H,
Secretary for Foreign Correspondence."

"To the Editor of the Archæologia Cambrensis.

"Carnac, May 26, 1858.

"SIR,—I have the honour of transmitting herewith an official invitation to our next Congress, which I have just received, and which I beg of you to present to the learned members of the Cambrian Archæological Association. The uncertainty under which we had till this time remained concerning the precise day of the opening of the Session, has been the sole cause of delay in forwarding this document. All the members of the Association hope, however, that it will reach you in time to be accepted, and that they shall have the pleasure of seeing many of your body amongst themselves.

"At our late Congress in the town of Redan, the prospect of a deputation of Cambrian antiquaries paying us a visit was welcomed with enthusiasm; and it decided the Association on holding their next Congress in the department of Finistère, in order that hospitality might be shown to you in a part of our country where national characteristics have been best preserved. The municipality of the town of Kemper has voted a credit-extraordinary for the purpose of giving a greater degree of solemnity to this festival: and the Bishop of the diocese has been kind enough, under these circumstances, to order the statue of King Grallon, which was thrown down during the Revolution, to be set up again upon the cathedral.

"We shall be much obliged by receiving timely information of the number of your members who may think of honouring us with their company on this occasion.

"I have the honour to be, Sir,

"Your most obedient Servant,

"C. DE KERANFLEC'H."

*Subjects proposed for discussion at the Provincial Congress of Brittany,
October 3, 1858.*

FIRST PART—ARCHÆOLOGY.

I.—To describe the Celtic antiquities preserved in public and private collections in Brittany, Wales, Ireland, and Scotland.

II.—To indicate and describe the various monuments in stone, with or without inscriptions, which may have been erected in Brittany from the fifth to the eleventh century, and which are supposed to mark the sepulchres of the Ancient Bretons. To compare them with antiquities of the same kind discovered in Scotland, Ireland, and Wales.

III.—To inquire what are the distinctive characteristics which allow of our determining the ages of crosses in stone raised in Brittany from the earliest times of Christianity down to the period of the Renaissance.

IV.—To describe the most ancient bells existing in Brittany, comparing them with those which have been pointed out as existing in Ireland, Scotland, and Wales.

V.—To describe, and assign dates to, the most remarkable steeples in Finistère, classifying them according to the types they offer to our notice.

VI.—To compile a descriptive catalogue of the Cloisters, Chapter-Houses, Refectories, and generally of all monastic buildings other than Churches, now existing in Brittany.

VII.—To enumerate the most curious or the most celebrated of the Holy Wells of the two Britannies,—to compile a description and an historical account of them.

VIII.—To collect documents relative to the building of the Cathedral at Quimper, the fortifications of the same town, and its topography during the middle ages.

IX.—To collect the ancient inscriptions of the Middle Ages and of the Renaissance now existing in Brittany, and especially in Finistère.

SECOND PART—HISTORY.

X.—A critical examination of the different opinions set forth concerning the *CORISOPITI*.

XI.—To determine the epoch when King Grallon reigned, the limits of his dominion, and the characteristics of his historical existence.

XII.—To inquire whether the comparative study of the oldest popular traditions of Ireland, Scotland, Wales, and Armorica leads, in an ethnological point of view, to results similar to those furnished by a comparative study of the Celtic idioms.

XIII.—Did the ancient dialects spoken in Britain before the Saxon invasion concur in the formation of the English language, and in what proportion? To endeavour to discover, from a similar point of view, the analogous influence of the Gaulish element on the formation of the French language.

XIV.—To explain the composition of the *Comté de Cornouailles*; to describe its principal seigneuries, and especially its ancient episcopal fief.

XV.—To compile a catalogue of benefices, held with cure of souls, on the territory which now constitutes the department of *Finistère*.

XVI.—To collect documents concerning the history of schools in Brittany from the eleventh century to the end of the sixteenth.

XVII.—To point out among the collections of documents and printed works published in Britain those which are the most valuable for purposes of reference concerning the history of the two Britannies.

XVIII.—What is the value of the researches set on foot up to the present time as to the History of the worship of the Blessed Virgin in the dioceses of *Cornouailles* and *Léon*? and what is wanting to complete them?

XIX.—To collect documents relating to the history of agriculture and commerce in Brittany.

XX.—What was the true character of the insurrections and disturbances that troubled Brittany from the sixteenth to the eighteenth century? Is it necessary to assign, with several writers, their origin to an idea of escaping from French domination?

MONUMENTAL STATISTICS.—The Congress will continue the archæological inquiries which have been customarily carried on at the Meetings of the Breton Association. This inquiry, in 1858, will have for its special object the completion of the monumental statistics of *Finistère*. According to established usage, it will include monuments of the Roman and Gaulish epochs, as well as those of the Middle Ages and the Renaissance, such as architecture, sculpture, painting, &c., &c.

The Class of Archæology will devote one of the days to a monumental excursion, the object of which will be decided in one of the first sittings of the Congress.

Communications are to be addressed, post-paid, *before 25th September*, to M. Paul Delabigne-Villeneuve, No. 3, Quai Châteaubriand, Rennes.

Correspondence.

MEETINGS OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

To the Editor of the Archæologia Cambrensis.

SIR,—Allow me as an old member of our Association, and one who has attended many of its annual meetings, to make the following suggestions for the consideration of those among our officers who may be charged with the arrangements of the approaching meeting at Rhyl.

I.—The excursions should not be made too long, nor too numerous; it is better to visit a few remarkable spots, or monuments, carefully, than to hurry over the greatest possible number that can be crammed into the list of any given day, or week. We over-did ourselves at Monmouth.

II.—Some member or other of our body should be requested, on each occasion of visiting a castle, a church, a camp, &c., to give an account, however brief, of its leading features, and of its history, if possible, *on the spot*. The subject can be taken up in greater detail, and *discussed* at the evening meeting.

III.—One *morning* should always be devoted to the business of the Committee; a blank day for excursions should be established; the financial business of the Association should be transacted, its scientific prospects canvassed, its line of research and of general action laid down for the ensuing year. All this should be done with *leisure*, and with *cool heads*.

IV.—At the evening meetings long dry papers on subjects not of general interest should not be read. However valuable in print, papers of this kind are not suited for a general audience. They are uncommonly dull to listen to, and in fact are voted to be *bored* by all except their authors. Heavy subjects should be kept for the pages of our Journal; but all the “amenities of archæology” should be kept for the ladies and the evening meetings.

V.—Instead of meeting in ugly inconvenient county-halls, with hard seats, close boxes, bad lights, &c., &c., how much better would it be to follow the precedent set at Monmouth, and turn the evening meeting into a *conversazione*, to be held in the principal room of an hotel. The ladies say they would all prefer this; the intervals between short papers and animated discussions would be delightfully filled up with tea and chat; the antiquaries would be less stiff, and more agreeable—even than they are at present!—I remain, &c.,

AN ANTIQUARY.

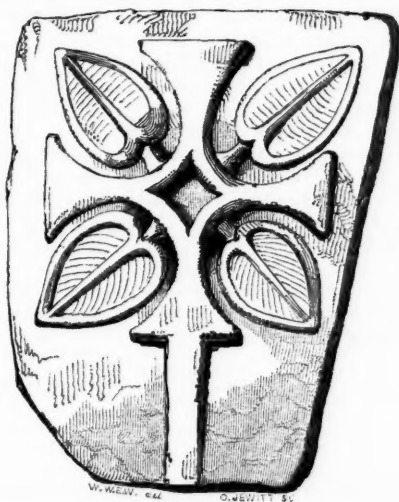
LLANABER CHURCH, MERIONETHSHIRE.

To the Editor of the Archæologia Cambrensis.

SIR,—The restoration of this church has been commenced. The west wall was in such a state that its fall might have been any day

expected. We have examined the designs which are about to be carried into effect, and we may pronounce them to be some of the best examples of modern "Early English" which we have seen. The architect, Philip Boyce, Esq., of Church Street, Pimlico, seems quite to have caught the feeling of the original designer of the Church—pure yet plain "Early English" externally, excepting however the beautiful south doorway, with, internally, some beautiful and more ornamented features.

Upon pulling down the west front, the upper part of an interesting early coffin-lid, of which we give a wood engraving, was found



Coffin-lid, Llanaber.

imbedded in the wall. Is it not, probably, that of an ecclesiastic? In the tax rolls for Merionethshire of the time of Edward I., preserved in the Chapter-House at Westminster, those persons assessed to the highest amount in the parish of Llanaber—we speak from recollection—are "Decanus," and "Osber." In other rolls we find "Decanus de Ardudwy" (Ardudwy). This probably was the *rural* Dean of Ardudwy, and Rector of Llanaber. The coffin-lid may be that of one of these Deans of Ardudwy, for, in Merionethshire, monuments of this sort are *most rare*, and probably covered only the remains of persons of some considerable station. "Osber," or Osborn, was a branch of the nation of the Geraldines, and emigrated from Ireland about the middle of the thirteenth century, and settled in Merionethshire. He was founder of the extinct family of Vaughan, of Cors-y-gedol, and also of that of Wynne. If it be true, as has been observed,

but which I have not been able to detect, that there are, in Llanaber Church, features of Irish Gothic, it is not improbable that "Osber" was founder of the present church.—I am, &c.,

W. W. E. W.

May 20, 1858.

SEALS RELATING TO WALES.

To the Editor of the Archæologia Cambrensis.

SIR,—Amongst the illustrative arts few probably are more interesting to the genealogist and antiquary than impressed seals. Whether the rudeness of the early period, the beauty of the middle ages, or the practical character of these latter days be considered, their type may be found in the *Sigilla* of the different eras.

In the several divisions of regal, municipal, ecclesiastical and personal seals, how much of interest, of history, and of art may be found? Many have been illustrated in the successive volumes of our own and similar societies; many are deposited in the national collections; and still more are probably yet in the hands of private individuals. Now, Sir, I propose to bring together impressions of all the known *Welsh seals*, fix them on proper mounts, and place them for public sight and use in a glazed cabinet in the Royal Institution of South Wales in this town.

I shall commence with my own collection, some 200 in number, and shall feel obliged for any *Welsh* seal which may be added thereto by any of our members.—I remain, &c.,

GEO. GRANT FRANCIS, F.S.A.,
Local Secretary for Glamorganshire.

Cae Bailey, Swansea, 7th May, 1858.

UNPUBLISHED EPITAPH.

To the Editor of the Archæologia Cambrensis.

SIR,—I inclose an epitaph written by the late Rev. J. Morgan, of Bath, intended by him for the grave-stone of his brother in a churchyard in Cardiganshire, but by some oversight of the executors never inscribed thereon; if you deem them worth insertion in your Journal, you will oblige, by so doing, yours, &c.,

M.

"An honest lawyer! phrase oft used in scorn;
Yet are there men of that profession who
Do honour to our nature; men, whose minds
Beat high to virtue's noblest impulse, who
Shielding the unhappy from the oppressor's grip,
Administer the law in righteousness;
Causing thereby imperial law to prove
What legislators, patriots, sages meant,
What transcripts of the Almighty's will should be,
A blessing to mankind!"

CELTIC LANGUAGES.

To the Editor of the Archæologia Cambrensis.

SIR,—If you think the following extract is worthy of the notice of some of your philological correspondents, have the goodness to insert it in the next Number of the *Archæologia Cambrensis*. It is taken from an article on "The Indo-European Languages," in the last January Number of the *Bibliotheca Sacra*, an American publication.

St. Alban's, near Lampeter.

E. JONES.

"THE CELTIC.—This class of languages has not been appreciated, until very recently, as one of the great Indo-European family. To Prichard, that fine English investigator into the natural history of man, and into ethnology, is due the honour of having first discovered their true connection with it. Bunsen claims that their place in the history of language lies midway between the old Egyptian, which he regards as the most primeval language yet discovered, and the Sanscrit; 'the Celtic, never having had the Sanscrit development; so that while it exhibits a systematic affinity with it in some respects, it shows also in others a manifest estrangement from it.' The Old Egyptian exhibits, at any rate, a deep inward resemblance to it, not only in its roots, but also in the whole verb-structure of the language. On any and every view, the Sanscrit, Old Egyptian, and Celtic languages are all of one common origin; and it is not at present absolutely certain in what way we should state the true order of their sequence. It is manifest that the Celts led the van of occidental emigration through the wilderness of primeval Europe, and spread over Gaul, Switzerland, Germany, Spain, and Britain. But they nowhere maintained a firm foothold against the influx of the races that succeeded them, except at the most advanced outposts of the Continent, whence there was no region beyond, into which they could be driven, except the sea. The Celtic now possesses but a sporadic existence. The institutions that the Celts founded, and the very vocabulary that they used, were early overborne by Roman conquests, ideas, and influences. That German element, also, which has so largely modified all the aspects of the civilized world, came in afterwards upon them with all its force, and overlaid them with its own peculiar character. And yet the Celtic has also left its manifest impress upon the German, which being developed geographically, midway between the Celtic and Slavonic nations, has also partaken of their characteristics mutually, but much more of the Celtic than of the Slavonic. It is spoken still in the central and southern parts of Ireland, in the north-western parts of Scotland, in the Hebrides, and the islands between England and Ireland, and also in Wales, and on the Continent in Brittany. The Celts are all now under the British yoke, except those living in Brittany, over whom France rules. And as they form, in their geographical and historical position alike, the advanced guard of all the nations of Europe, it is both logical and natural to conclude that, if of Sanscrit origin, as is probable, and not of an antecedent date, they constitute the first cleavage from the great primary elemental mass of Indo-European mind.

"The Celtic family includes,—

"(1)—The Cymric,

"(2)—The Gadhelic.¹

"¹ This is Diefenbach's classification of them, and differs somewhat from that of other scholars. He is a more recent investigator than others in this

- "Under the Cymric are included,—
 "(A)—The Welsh.
 "(B)—The Cornish, which was confined to Cornwall, and ceased to be a living language about sixty years ago.
 "(C)—The Low Breton, or Armorican, which prevails in French Brittany.
 "This whole class of Cymric languages is separated very distinctly from the kindred Gadhelic.
 "Under the Gadhelic are included,—
 "(A)—The Gaelic proper, or High Scotch.
 "(B)—The Irish, or Erse.
 "(C)—The Manx, or that spoken in the Isle of Man.
 "The Irish language possesses, beyond any other of the Celtic languages, the most ancient forms. What the Germans call the Umlant^s prevails here abundantly."

Archæological Notes and Queries.

Note 32.—YSTRAD OWEN, GLAMORGANSHIRE.—In Lewis' *Topographical Dictionary of Wales* it is stated that, in a field near this village, were two large stones, rudely ornamented, supposed to be those of Owain ab Ithel and his wife, "but they have been removed for some time." Where were they removed to? What has become of them? Are they now in existence?

J. O. W.

[The earthen mounds, &c., in this parish, mentioned by Lewis, are well worth looking after. There is much archæological work to be done in Glamorgan.—ED. ARCH. CAMB.]

N. 33.—INSCRIBED STONE AT HAYLE, ST. EARTH, CORNWALL.—(See *ante*, p. 179).—Mr. Edmonds suggests that the fourth line of the inscription upon this stone, CVNATDO, may be rendered qu(i) nat (us est) D^o (quingentesimo). My impression is that the letters are intended for a proper name, like Cunovalus and Quenatavus, alluded to in the latter part of Mr. Edmonds' paper. I know no ancient British or Romano-British inscription with such a formula, indicating the date of the birth, or even any date at all. Consequently the subsequent suggestions of Mr. Edmonds, founded on this supposed date, appear to me untenable. Can anybody favour me with a rubbing of this stone?

J. O. W.

field, and is one of the highest of all authorities in philology; like Bopp, Pott, the Brothers Grimm, and Ahrens, among the elder lights in this field; and Schleicher, Kahn, Curtius, and Aufrecht, among its younger leaders."

"? This means a softening of the radical vowel of a word into an *e* sound, to denote a difference of person in a noun, or of tense in a verb, as in our words brother and brethren, foot and feet, was and were."

N. 34.—MARY-ROSE BELL.—At Cowbridge, Glamorganshire, as in many other Welsh towns, there still remains the cheering old custom of ringing the "Curfew Bell." Until within not many years ago one of the bells used for this purpose was called the MARY-ROSE BELL. Probably parallel instances may be found elsewhere. E.

N. 35.—HEOL-Y-CAWL.—In several South Welsh towns the above appellation is given to a street which is *invariably* found to lead down to the mill-wear on the river. The term is commonly translated "Broth Street." Surely this cannot have been the original meaning of the term. B.

N. 36.—TREVAEN.—This appellation is given in the vernacular idiom of Glamorgan to a cow-house, or cattle-shed, in a farm-yard. It may possibly be the origin of several names of places, &c., in South Wales similar in sound. Information as to parallel instances is desired. AN ANTIQUARY.

N. 37.—MEINI-HIRION, CARDIGANSHIRE.—(See *ante*, p. 213, Note 31.)—At the sixth mile-stone on the turnpike road from Aberystwyth to Llanrhystid and Aberaeron, about 200 yards to the right, stood two upright stones, eleven feet in height above the ground, by five and a half feet in breadth: there were two other stones, smaller in appearance, lying flat on the ground. They were noticed by Wyndham in his *Tour Through Wales*, in 1797, and by Malkin, who made his tour about 1800. The latter describes them as standing within a yard or two of each other; there were many other stones lying about; and they were, he conjectured, druidic remains—probably an altar (*query*, cromlech?); but the circle around was at that time by no means to be made out. Evans, in his *Tour Through South Wales*, p. 335, observed them in 1804 as two rude upright stones, one of them twelve feet high and five feet and a half in breadth at the lower end, and the other little inferior in size or height. They stood on the land of Meini, in the parish of Llanychainrn, an outlying part of the farm of Pencwm, in the adjoining parish of Llanddeiniol. About thirty years ago the stones were subverted, and broken up, and converted to building and fencing purposes. One of them made either nine or eleven posts. Some gate-posts and corner-stones about the house and yard look very like splints from larger masses, being of the grey mountain stone. One large stone of irregular shape near a fence is probably part of the druidic structure, but of the structure itself the farm preserves only the name, —*stat nominis umbra*.

THE LOCAL SECRETARY OF THE DISTRICT.

N. 38.—STONES OF SEPULCHRAL CHAMBERS, BRITANNY.—On many of the covering-stones of the chambers in Brittany, and more particularly in Morbihan, are seen basins with channels hollowed out in the surface, and leading to the edge of the stone. These have generally been considered artificial, and to have been intended for the discharge of the blood of the victim, or any other fluid used in the

supposed sacrificial rites. However, two of the most accurate and judicious of our Breton friends, well qualified by their long experience to form an opinion, have lately come to the conclusion that these hollows are not the work of man, but of time and weather, acting on a certain kind of granite, especially that of a coarser grain. The satisfactory establishment of this fact will partly dispose of some of the theories concerning the sacrificial character of the dolmen, or cromlech, as some of the arguments in favour of this view have been drawn from these same hollows. Our own archæologists, at least the most able and judicious of them, have long since been inclined to hold that no cromlech exists which was not originally covered with the superincumbent tumulus; and we are glad to find that such is the general view also of our neighbours. When this important point is settled, the whole question of the sacrificial theory will be at once answered.

M. N.

N. 39.—GWYTHERIN.—In the church-yard of Gwytherin parish, situated in the mountainous portion of Denbighshire, between Llanrwst and Denbigh, are, or were until very lately, some incised stones, apparently of great antiquity, the inscriptions of which had wofully suffered from time and neglect. Can any member of the Association, who resides in that district, give us some accurate account of these yet unnoticed slabs, so that steps may be taken for their careful examination and preservation from destruction, if happily they are still in existence.

ORDOVIX.

Query 73.—PONT FAEN.—Can any member give accurate information as to the *earliest* date when this name was applied to Cowbridge?

J.

Q. 74.—VAUGHAN—BOWER.—Richard Vaughan, D.D., Bishop of London, (son of Thomas ap Robert Vychan, of Talhenbont,) died 30th March, 1607, having previously married *Jane Bower*. Information respecting the parentage of this "*Jane Bower*" is particularly requested by

F. S. A.

Q. 75.—COMPOUNDERS FOR ESTATES.—Where are the accounts of the compounders for estates in Wales during the civil war to be met with? I am particularly interested in the inquiry.

M.

Answer to Query 62.—The building alluded to in this Query is called Penallt Priory, with the history of which I am not acquainted. The proprietor lately allowed a portion of it to be pulled down, for the purpose of building a wall in the adjoining farm-yard.

T.

Answer to Query 68.—I beg to refer your querist "*Saxon*" to Davies' *Welsh Botany*, where he will not find any fern called "*rhedyn y maen*" by the Welsh, but there is one species called "*rhedyn y graig*,"—*maen* and *grraig* being often synonymous or convertible terms; if so, in this instance it is the forked spleenwort, or

Asplenium Septentrionale, the fronds whereof make their appearance in March and April, and arrive at maturity in August, and therefore would not be difficult to procure after Trinity Sunday, but being a rare plant, could only be found in certain localities—probably Arvonian only—in Wales. As to the present existence of the custom alluded to in Fosbrooke, nothing has come within our observation of the fact.

M. O.

Answer to Query 71.—In answer to your correspondent's question about the oldest parish register in Wales, I believe that the parish of Gwaenysgor claims to have the earliest example, at least in its own district. I am not aware whether this claim is well founded or not, or even of the date of the register. Probably, however, one of our Local Secretaries for Flintshire will have the kindness to ascertain what that date is, and whether there are any grounds for the assertion that Gwaenysgor has the oldest register in North Wales. F. O.

Miscellaneous Notices.

CAERNARVON CASTLE.—The new gates designed by A. Salvin, Esq., after those at Alnwick Castle, Northumberland, have now been put up, and the effect is highly satisfactory. They are of solid oak, framed in chequer and studded with nails, and they are hung on new pivots replacing exactly the old ones. The timber was twelve months under the double process of wet and dry seasoning; and the total cost has been £120. The idea originated with John Morgan Esq., Deputy-Constable of the castle; and the manner in which it has been carried out reflects very great credit on that gentleman's taste and discernment. The uniform admission fee of 4d. each for all visitors, which the Deputy-Constable has instituted, produces an annual fund of some importance,—sufficient to pay the gate-keeper, and to provide for the minor repairs of the castle, the cleaning of the approaches, &c. The system is found to work well, and we recommend its adoption in other instances, such as Conway, Beaumaris, Harlech, &c.

CAERNARVON MUSEUM.—The museum of this town, comprising most of the remains from Segontium, as well as a general collection of mineralogy and zoology, has been removed from the buildings of the Training School to a house in an adjoining street, near the Porth yr Aur (now the Royal Welsh Yacht Club House). Here it has been re-arranged; and though the space is not quite so ample as might be wished, the locality is suited to the collection, and the great object of secure custody is attained. We purpose printing a catalogue of the archæological department of this museum as soon as we receive it from the curators. It is intended to give lectures from time to time

on antiquarian, literary, and scientific subjects, within the walls of this institution; and we hope that collectors of antiquities in Caernarvonshire will support it as it deserves, sending to it objects that may come into their possession, and supporting it by their personal and pecuniary influence. We take this opportunity of again reminding members that objects of antiquity gain greatly in value by being placed in public museums; there they can be classed, compared, and studied, and their relative importance comes thereby to be clearly ascertained. In private collections they are comparatively unknown, and are of small value except as objects of curiosity. The gradual grouping of things of this kind round local centres, such as the Caernarvon Museum, is greatly to be desired.

MYVYRIAN ARCHAIOLOGY—A copy of vols. I. and II. of the *Myvyrian Archaeology*, one of the scarcest of books, is now to be had for *ten guineas*. It is said that the idea of reprinting this work has been definitively abandoned; and, in the present state of our knowledge concerning Welsh MSS., this is not to be regretted. When the principles of palæography and of Celtic criticism come to be more thoroughly understood, such an operation may be attempted with a greater prospect of success.

TOPOGRAPHY OF GAUL.—We observe in the *Moniteur* an announcement that the Emperor of the French has ordered an accurate survey and account of Ancient Gaul to be executed under the auspices of his government. Such an example has very little chance of being imitated in our own country, where so much is left to be done by private efforts, and where money for the higher branches of intellectual research is but sparingly allotted by the legislature. The words of the *Moniteur* are so impressive, and so well suited to the archæological mind of all countries, that we do not hesitate to make the following extracts:—

“The Roman domination has left impressions on the soil of France not less profound than in our language and institutions. The administrative divisions have been handed down to our own days in the ecclesiastical departments; the provincial capitals have remained flourishing towns; the cities have become episcopal sees; the fortified towns, the military stations, the intrenched camps, which the people still call the Camps of Cæsar, are still the admiration of modern strategists; the great military and commercial roads which traverse Gaul have often indicated the line of our own roads, and afford valuable hints to our engineers. The less important roads, for a long time abandoned and grass-grown, are now becoming provincial roads, or high roads of communication. Those gigantic works which made Gaul a second Italy, have braved twelve centuries of neglect, and maintained the territory in the conditions indispensable for the life of a great people; but they could not suffice for the wants of modern times, and each year some additional remnant is lost of those monuments of our history—some fragments of that ancient civilization disappear; in another century, and in the greater portion of France, there will be nothing left of the work of the Romans but a few traditions, some legends, and a considerable number of local designations.” “To carry out this project it will be necessary to make a careful exploration of

localities; but it will be also necessary to search in the texts of ancient authors, in the epigraphs on monuments, in the works of the learned, in the local denominations, in the popular traditions, for everything which may serve to re-establish the topography of Roman Gaul towards the fall of the Empire, to determine the administrative divisions, the names and sites of cities and fortified towns, of military stations and intrenched camps, the line of the roads of communication, the site of bridges, aqueducts, and harbours, the former direction of rivers which have changed their beds, the sites of forests which have disappeared, and of morasses which have been drained. This work would not be complete if no account were taken of the state of Gaul before the Roman invasion. The names of certain Celtic tribes, and of a great number of localities, have survived the conquest; the circumscriptions of the *pagi* of Gaul also remain; it will therefore be necessary to collect all *data* which are to be found on Gaul before the conquest of Julius Cæsar, to bring them into the general map of Gaul at the fall of the Roman empire."
 "All the learned men who occupy themselves with historical or geographical studies have been invited to lend a hand to this great undertaking, which will thus assume the character of a national work; and they have already eagerly responded to the appeal. The learned societies, for their part, could not allow the opportunity to be lost of revealing the sources at their command—the treasures hoarded up in their archives; important information already sent in gives proof of their zeal, and testifies the care with which they explore the soil and the antiquities of our country."

SOCIETY FOR THE PUBLICATION OF THE MELODIES OF IRELAND.
 —The First Volume by this Society contains 147 old Irish Melodies, selected from an immense collection of airs never before published. These airs are chiefly of the vocal class, songs and ballads; many of them of a very remote antiquity, and several of them of a character equal to the finest of those published by Moore and Stevenson. But they embrace also several very curious *Ancient Marches* and military pieces (9); several *Caoine*, or *Lamentations*; some beautiful *Plough-tunes* (4); a few specimens of the primitive *Lullabies*, called the *Suantraige*, or magical sleep-tunes (3); and several examples of the airs connected with particular occupations, such as the *Luibin*, *Loobeen*, or *Spinning-Wheel Tunes*, the *Smith's Song*, the *Churning Song*, &c. And, besides all these, a number of curious and effective *Dance Tunes* (20), (*Jigs*, &c.), *Planxties* (7), and *Irish Reels* (6), have been included in the volume, which thus presents an immense variety of genuine Irish airs, of almost every class, characteristically set for the piano-forte. In the Editor's Introduction, and in the letter-press observations which accompany the airs, printed throughout the book, much valuable information will be found by the lovers of Irish music; and particularly in several communications which Dr. Petrie, the President, has inserted on the subject of the antiquarian history connected with the several kinds of airs and dances, and the customs to which they have relation, from Professor Eugene Curry, M.R.I.A., and on the Dances of Munster, by Mr. Patrick Joyce, of Glenasheen, county of Limerick, by whom, also, some very fine airs have been snatched from oblivion.

Reviews.

A VOLUME OF VOCABULARIES FROM THE TENTH CENTURY TO THE FIFTEENTH. Edited by T. WRIGHT, Esq., M.A., &c. 1 vol. imperial 8vo. 1857. (*Privately printed.*)

We learn from the preface that the archæological world is indebted for this exceedingly curious and useful volume to the liberality of one of our members,—Joseph Mayer, Esq., of Liverpool,—whose munificence and discernment in all matters of archæological research have made him so honourably distinguished. It was this gentleman who purchased the Faussett Collection, which the trustees of the British Museum, in an evil moment, declined; and it is he who has published an illustrated account of that collection, without regard to labour and expense. He may well be styled a perpetual patron of mediæval art and science; and, as such, we are not surprized at his publishing the volume before us.

It comprises sixteen vocabularies, viz:—

“I. The Colloquy of Archbishop Alfric. 10th Century.—II. Archbishop Alfric's Vocabulary. 10th Century.—III. Supplement to Alfric's Vocabulary. 11th Century.—IV. Anglo-Saxon Vocabulary. 11th Century.—V. Anglo-Saxon Vocabulary. 11th Century.—VI. Semi-Saxon Vocabulary. 12th Century.—VII. The Treatise de Utensilibus of Alexander Neckam. 12th Century.—VIII. The Dictionarius of John de Garlande. First half of 13th Century.—IX. Vocabulary of the Names of Plants. Middle of 13th Century.—X. The Treatise of Walter de Bibbesworth. Close of 13th Century.—XI. Metrical Vocabulary. Perhaps of the 14th Century.—XII. Names of the Parts of the Human Body. Same date as preceeding.—XIII. English Vocabulary. 15th Century.—XIV. A Nominale. 15th Century.—XV. A Pictorial Vocabulary. 15th Century.—XVI. Anglo-Saxon Vocabulary. 10th or 11th Century.”

A glance at this list will give some idea of the importance of the contents of this volume; but to understand it more fully we must borrow the words of the learned editor:—

“The Treatises which form the present volume are interesting in several points of view. Their importance in a philological sense, as monuments of the languages which prevailed at different periods in this island, is evident at the first glance, and need not be dilated upon. They are curious records of the history of Education; and, above all, they are filled with invaluable materials for illustrating the conditions and manners of our forefathers at various periods of their history, as well as the Antiquities of the Middle Ages in general. The history of Education is a subject which is now deservedly attracting more attention than was formerly given to it. It is certainly not uninteresting to trace the various efforts which were made, at all periods of the middle ages, to simplify and render popular the forms of elementary instruction, and the several modifications which these forms underwent.

“The groundwork of all school-learning was the knowledge of the Latin language; and the first tasks of the young scholar were to learn the elements of the Latin grammar, to commit to memory words and their meanings, and to practise conversation in the Latin tongue. It was this practical application of the language which contributed very largely to its corruption, for the scholar

began by making himself acquainted not with the pure Latin diction of classical books, but with a nomenclature of words—many of them extremely barbarous—which it had then become customary to apply to objects of ordinary use and occurrence. The lessons were given by word of mouth, as boys could not in those times be accommodated with books; but they had slates, or roughly made tablets (*tabulae*), on which they wrote down the lesson in grammar, or the portion of vocabulary, from the lips of the master, and, after committing it to memory, erased the writing, to make place for another. The teacher had necessarily his own written exemplar of an elementary Latin grammar, as well as his own written vocabulary of words, from which he read, interpreted, and explained. The old illuminations of manuscripts give us not unfrequently pictures of the interior of the school, in which we see the scholars arranged, with their tablets, before or round the teacher, who is dictating to them. In the earlier periods of Christianity among the Anglo-Saxons, the study of the Latin language was pursued with extraordinary zeal and proportionate success, and our island was celebrated for its learned men; but as time passed on, various circumstances combined to produce a general neglect of learning, so that King Alfred complained, in the latter part of the ninth century, that very few of his subjects could translate from Latin into their mother tongue. ‘So clean,’ he said, was teaching ‘ruined among the English people, that there were very few even of the ecclesiastical order, southward of the Humber, who could understand their service in English, or declare forth an epistle out of Latin into English; and I think there were not many beyond Humber.’ It may be observed, that in the earlier period, the Northumbrian kingdom was the great seat of learning. ‘So few such there were,’ Alfred adds, ‘that I cannot think of a single instance to the south of the Thames when I began to reign. To God Almighty be thanks that we now have any teacher in stall.’”

Mr. Wright, alluding to the decline of the study of Latin amongst the Anglo-Saxons, observes that it was revived in England, with some success, during the tenth century; but that the labours of the two Alfrics, in translating and compiling in English, testify to the neglect of the Latin language; and says that we owe to them the first elementary school books known to have existed in English—a Latin grammar, and some Latin-English Vocabularies. The editor then goes on to say,—

“It is singular how soon our forefathers began to exercise their ingenuity in arranging their elementary books—and more especially the vocabularies—in forms calculated to be most attractive to the learner, or to enable him more easily to commit them to memory. The first of the treatises printed in the present volume, which had passed successively through the hands of the two Alfrics, the archbishop and his disciple, is compiled in the form of an interesting and very amusing dialogue, so contrived as to embody a large number of the words of common occurrence in the ordinary relations of life. It is written in Latin, but accompanied with a continuous interlinear gloss in Anglo-Saxon, precisely on the plan of the modern elementary books of the Hamiltonian system of teaching, to which it has been more than once compared; but it possessed one striking difference, which must not be overlooked—that the old Anglo-Saxon treatise was glossed for the assistance of the teacher, and not, as in the modern books of this description, for the learner. In fact, it is evident that at this time the schoolmasters themselves were very imperfectly acquainted with the Latin language, and that they found it necessary to have books in which the English meaning was written above or beside the Latin word, to enable them to explain it to their scholars. It was this same ignorance which rendered it necessary to have vocabularies, or lists of Latin words, with

the translation attached to them—such as those which form the bulk of the present volume.”

We have not room to quote from Mr. Wright's introduction his remarks on the distinctive merits of each vocabulary;—they are well worth studying, and they present much information that is perfectly novel to us, and may be so, perhaps, to some of our members. We hasten rather to give the concluding portion of his observations upon them:—

“The philologist will appreciate the tracts printed in the following pages as a continuous series of very valuable monuments of the languages spoken in our island during the Middle Ages. It is these vocabularies alone which have preserved from oblivion a very considerable and interesting portion of the Anglo-Saxon tongue, and without their assistance our Anglo-Saxon dictionaries would be far more imperfect than they are. I have endeavoured to collect together in the present volume all the Anglo-Saxon vocabularies that are known to exist, not only on account of their diversity, but because I believe that their individual utility will be increased by thus presenting them in a collective form. They represent the Anglo-Saxon language as it existed in the tenth and eleventh centuries; and, as written no doubt in different places, they may possibly present some traces of the local dialects of that period. The curious semi-Saxon vocabulary is chiefly interesting as representing the Anglo-Saxon in its period of transition, when it was in a state of rapid decadence. The interlinear gloss to Alexander Neckam, and the commentary on John de Garlande, are most important monuments of the language which for a while usurped among our forefathers the place of the Anglo-Saxon, and which we know by the name of the Anglo-Norman. In the partial vocabulary of the names of plants, which follows them, we have the two languages in juxtaposition, the Anglo-Saxon having then emerged from that state which has been termed semi-Saxon, and become early English. We are again introduced to the English language more generally by Walter de Bibbesworth, the interlinear gloss to whose treatise represents no doubt the English of the beginning of the fourteenth century. All the subsequent vocabularies given here belong, as far as the language is concerned, to the fifteenth century. As written in different parts of the country, they bear evident marks of dialect; one of them—the vocabulary in Latin verse—is a very curious relic of the dialect of the West of England at a period of which such remains are extremely rare.”

The first Vocabulary, *The Colloquy of Archbishop Alfric* is one of the most generally interesting. It has been, indeed, published before, and is well known to all Anglo-Saxon scholars. Notwithstanding this, we are sure that our readers will not be sorry to have some extracts laid before them. We learn from a note that,—

“Alfric of Canterbury, by whom this Colloquy was compiled, was commonly known by the title of Alfric the Grammarian, from the active part he took in the educational movement of his time. He was for a short time Bishop of Wilton, and in 995 succeeded Sigeric as Archbishop of Canterbury. He died on the 16th of November, 1006. This Colloquy was probably composed in the earlier period of his life, when he was a monk of Winchester. It was as stated in the Latin title, enlarged and republished by Alfric Bata, a scholar under the archbishop when he taught in the schools at Winchester, and who is supposed to have died about the middle of the eleventh century.”

We now quote from the Colloquy itself:—

hwæt sægest þu yrplinge hu begæst þu weorc þin
 "M. Quid dicis tu, arator, quomodo exeres opus tuum?

eala leof hlaford þearle ic deorfe ic ga ut on dæggræd þy wende
 "A. O mi domine, nimium laboro; exeo diluculo minando
 oxon to felda and jugie hig to syl nys hyt swa steare
 boves ad campum, et jungo eos ad aratrum; non est tam aspera
 winter þæt ic durre lutian æt ham for ege hlafordes mines ac
 hiemps ut audeam latere domi, pre timore domini mei; sed
 geiukodan oxan and gefæstnodon sceare and cultre mit þære syl
 junctis bobus, et confirmato vomere et cultro aratro,
 ælce dæg ic sceal erian fulne æper oþþe mare
 omni die debeo arare integrum agrum, aut plus."

And again:—

þu sceo-wyrhta hwæt wyrcst þu us nytwyrþnessæ
 "M. Tu, sutor, quid operaris nobis utilitatis?

ys witodlice cræft min behefe þearle eow and neod þearf
 "S. Est quidem ars mea utilis valde vobis et necessaria.

hu

"M. Quomodo?

ic bice hyda and fell and gearkie hig mid cræfte minon
 "S. Ego emo cutes et pelles, et preparo eas arte mea,
 and wyrce of him gescy mistlices cynnes swyftleras and sceos
 et facio ex eis calciamenta diversi generis, subalares, et ficones,
 leþer-hosa and butericas bridel-þwancgas and geræda flaxan vel pinnan
 coligas et utres, frenos et falera, flascones
 and higdifatu spur-leþera and hælftra pusan and fætelsas and nan
 et calidilia, calcaria et chamos, peras et marsupia, et nemo
 eower nele oferwintran buton minon cræfte
 vestrum vult hiemare sine mea arte."

Further on the Magister interrogates a young student in a monastic house, and says,—“Tu, puer, quid fecisti hodie?” to which the reply is,—

manega þing ic dyde on þisse niht þa þa cnyll ic gehyrde
 "D. Multas res feci. Hac nocte, quando signum audiui,
 ic aras on minon bedde and eode to cyrcean and sang uht-sang
 surrexi de lectulo et exivi ad ecclesiam, et cantavi nocturnam
 mid gebroþrum æfter þa we sungon be eallum halgum and dægredlice
 cum fratribus; deinde cantavimus de omnibus sanctis et matutinales
 lof-sanges æfter þysum prim and seofon seolmas mid letanian
 laudes; post hæc, primam, et vii. psalmos, cum letaniis,
 and capitol mæssan syþþan under-tide and dydon mæssan be dæge
 et primam missam; deinde tertiam, et fecimus missam de die;
 æfter þisum we sungan middæg and æton and druncon and
 post hæc cantavimus sextam, et manducavimus, et bibimus, et
 slepon and eft we arison and sungon non and nu
 dormivimus, et iterum surreximus, et cantavimus nonam, et modo
 we synd her ætforan þe gearuwe gehyran hwæt þu us secge
 sumus hic coram te, parati audire quid nobis dixeris."

Mr. Wright appends to this the following note :—

"The account here given of the regular occupations of the young monk, during a part of the day, is very curious. The *uhi-sang*, or *nocturn*, called at a later period *matutina*, or *matins*, began at three o'clock in the morning, at which the monk was called from his bed by the ringing of the church bell. The service of *prime* followed, at six o'clock; after which came *underntide*, or *terce*, at about nine o'clock—and *mid-dæg*, or *sext*, at noon. It appears that the monks had no meal until after the mid-day service; and that after it they retired to sleep, from which they were roused to perform the service of *none*, about two o'clock. It appears not to have been till after this latter service that they were properly at liberty to attend to other business; and the boys, or younger members of the community, then went to school."

We now turn to some of the Vocabularies, arranged like modern spelling books, in columns, and we take the subjoined from one of the eleventh century :—

"*Deus omnipotens*, þæt is God
ælmihƿig, se wæs æfre unbe-
gunnen and æfre byð ungeen-
dod.

Celum, heofen.

Angelus, engel.

Archangelus, heah-engel.

Stella, steorra.

Sol, sunna.

Luna, mona.

Firmamentum, roder.

Cursus, ryne.

Mundus, vel cosmus, middan-eard.

Tellus, vel terra, eorþe.

Humus, molde.

Mare, vel equor, sæ.

Pelagus, wið sæ.

Oceanum, garsecge.

Homo, man.

Mas, vel masculus, werhades man.

Femina, wifhades man.

Sexus, werhad oððe wifhad.

One of the most useful parts of this volume is the Treatise by Alexander Neckam of the twelfth century. Concerning him the editor says :—

"Alexander Neckam (whose name is also spelt in the MSS. *Necham* and *Nequam*), one of the most distinguished scholars of the latter end of the twelfth century, was born at St. Albans in 1157, and made such rapid progress in learning that he was entrusted at a very early age with the direction of the celebrated school of Dunstable, and as early as the year 1180 had attained to celebrity as a professor in the University of Paris. He returned to England in 1187, and is said to have resumed his former position in the school of Dunstable. He died in 1217, leaving a considerable number of works as monuments of his talents and learning. That which is here printed was in all probability composed while he directed the school of Dunstable, and may with tolerable safety be ascribed to the twelfth century."

Members of our Association may probably become better acquainted with this learned author of a most remarkable century at a future period. They will find this treatise full of very curious ideas; among them the following :—

cors la sale porch

"Corpus aule vestibulo muniatur, juxta quod porticus honeste sit
ordiné curt de ço

disposita. Atrium etiam habeat, quod ab atro dicitur, eo quod coquine juxta
rues trespasauns i. odorem

plateas fieri solebant, ut transeuntes nidorem coquine sentirent. In aula

posz divisi cloues es lates
sint postes debitis intersticiis distincti. Clavis, asseribus, cidulis, et latis
necesse trefs cheveruns i. ad summitatem domus
opus est, et trabibus, et tignis, usque ad doma edificii attingentibus.

parvis tignis cheveruns
"Tigillis etiam opus est usque ad domus commissuram porrectis. Parietes e diversa regione siti, quanto remocius a fundamento surgunt tanto i. si non distant enginiment
magis distant; alioquin ruinam minabitur tota machina domus et periculum
ita discrimen erit."

Mr. Wright's note upon this passage is,—

"This seems to have been a favourite theory with Alexander Neckam, who imagined that, because heavy bodies tend to the centre of the earth, the walls of a house ought to be built not exactly perpendicular, but leaning from each other, forgetting that the smallness of the angle would make the two perpendiculars as nearly as possible parallel. He argues the question in the following manner, which seems to intimate a glimpse of the Newtonian system of gravitation, in his treatise *De naturis rerum*, (MS. Reg. 12, G. xi., fol. 79, v°, in the British Museum):—Oportet namque necessario ut quanto amplius parietes a terra surgunt, tanto major distantia inter ipsos reperitur. Cum enim omne ponderosum naturaliter tendat ad centrum, intellige parietes angulariter sibi sociari. Videsne igitur quonammodo radii ex modiollo bigæ procedentes majori et minori distantia se jungantur usque dum rotæ ipsi maritentur? Sic et parietes elewantur, celi convexa respicientes."

The next Vocabulary, or rather Treatise, is the *Dictionarius* of John de Garlande. The editor says of him:—

"John de Garlande was an Englishman, born probably about the middle of the second half of the twelfth century, and studied at Oxford. He established himself in the University of Paris in the first years of the thirteenth century, and was long celebrated there for his scholastic learning. He appears to have been employed at Toulouse against the heretical Albigeois, and we learn from a paragraph in the following treatise that he was there in 1218, when Simon de Montfort was slain. At a later period, on the foundation of the University of Toulouse in 1229, John de Garlande was chosen as one of the professors, and remained there three years, after which he resumed his position in Paris, where he probably died soon after the middle of the thirteenth century."

Those of our readers who are curious in the military nomenclature of this century will find much that is interesting in the subjoined passage:—

"In civitate Tholose, nondum sedato gryte noyse barbycons
tumultu belli, vidi antemuralia,
brytegys schafftys
licias, super fossata profunda, turres, propungnacula, tabula, et craticula ex
trabibus erecta, cestus, clipeos, targia, brachiola, et perareas sive tormenta,
grete gunnys
quarum una pessumdedit Simonem comitem Montisfortis; mangonalia,

staf-slyngys

fustibula, et trebucheta, arietes, sues, vineas, et cados versatiles, que omnia sunt machine bellice; secures, bipennes, dacas, jesa Gallicorum, sparos Yspaniorum, catieas et pugiones in dolonibus Teutonicorum; anelacias Anglicorum, pila Romanorum, hasta, sarissas Macedonum, peltas Amazonum, Tholosoniarum arcus, Trojanorum palos, et malleos fereos et ligones, clavas ferreas, et jacula, et catapultas galeros et conos, toraces, et bombicinia, galeas, loricas, ocreas et femoralia, genualea ferrea, lanceas, et hastas, contos, et uncas, catenas, cippos, et barrean, et ingnem pelagum, et vitrum liquefactum, fundas et glandes, balistas trocleatas, cum telis et materaciis, que omnia fiunt ut per ea corpus miseri hominis destruat. Cetera arma militaria in alio capitulo continentur.

"(Propugnacula, Gallice *barbaquenne*.) [Antemuralia, *barbechant*. Licia, Gallice *lices*. Propugnacula, *breteche*. Tabula, Gallice *placeus*. Craticula, Gallice *engins*.] Cestus est scutum pugilis. Targie [Gallice *targes*] sunt quedam magna scuta que componuntur telis. Brachiola, parva scuta adherentia brachiis. Perraria [Gallice *pereres*] (peralia) est tormentum minus. Fustibula, quedam machina cum funda et baculo. Trabuceta sunt etiam tormenta murorum [Gallice *trebuches*]. [Jesa, *gisarm*.] Spares, genus cultelli quorum vagine sunt dolones. [Anelacias, Gallice *anelaz*.] Avalancias, cultellus quadratus. Catapultas, pili ferrei. Galeris est coopertorium capitis cujuscumque modi; galea est tegumen capitis militis; conus est in summitate galee. Toraces sunt munimenta corporis. [Bombicinia, Gallice *aketun*, a bombex, -icis, Gallice *cotun*. Mangonalia, Gallice *mangeneus*. Ocreas, Gallice *chausses de fer*. Femoralia, Gallice *guissers*.] Genualia dicuntur a genu, Gallice *genouilliers* [genuliers]. Contos, Gallice *perche* [perches. Uncas, Gallice *crokes*,...inde uncus, -ci, Gallice *petit croket*]. Cippus est quilibet truncus, et specialiter truncus ille quo crura latronum coarctantur, Gallice *cep*. Barrarius dicuntur a barris, que sunt vectes; Gallice dicuntur *barres*. Ignem pelagum dicitur *feu grejois* [fu gregeys]. Fundas [Gallice *fuydes*] dicuntur a fundo, quia fundunt lapidem, qui transumptive dicitur glans, unde subjungitur glandes. Balistas dicuntur *arbaleste*. Trocleatas, ab hoc nomine troclea, que Gallice dicitur *vis*, est quedam rota artificiosa."

We have given sufficient specimens of the contents of this volume to interest our readers in it. We will conclude with the following short extract from a pictorial vocabulary of the fifteenth century, which is the last but one on the list, regretting that we cannot transfer some of the *fac-similes* of its quaint pen-and-ink illustrations to our pages:—

"NOMINA VESTIMENTORUM.

Hec vestis,
Hoc vestimentum, } *A^{co} clothe.*
Hoc indumentum,
Hoc superum, *An^{co} a pryn.*
Hoc pelicium, *A^{co} a pylchen.*
Hoc scapilorum, *A^{co} a scaplorey.*
Hec capa, *A^{co} a cope.*
Hec sarabarda, *A^{co} a sclavene.*
Hoc mantile,
Hoc mantellum, } *a mantelle.*
Hec seclas, -cis, idem est.
Hoc capellum, *A^{co} a hat.*
Hic capellus, idem est.

Hic pilius, *A^{co} a cape.*
Hec tena, *A^{co} a hewd.*
Hoc capucium, *A^{co} a hode.*
Hec armilansa, a cloke.
Hoc colobium, a tabare.
Hec toga,
Hoc epitogium, } *a gowyn.*
Hec supertunica, a syrcote.
Hec roba, *A^{co} a robe.*
Hec tunica, *A^{co} a cote.*
Hec camisia,
Hec subuncula, } *a scherte.*
Hec supera, } *a rokete or a lyste.*
Hec instita,

Hoc ventrale, a corsete.
Hec lombesina, *An*^{ce} a paltoke.
He brace, -arum, }
Hoc ffemorale, } *An*^{ce} a breke.
Hoc perizoma, }
Hic fforius, *A*^{ce} a huwyng.
Hoc lumbare, *A*^{ce} a bregyrdyle.
Hec legula, *A*^{ce} a lanyr.
Hoc subligar, *A*^{ce} a stylt-bonde.
 Subliger est legula caligas quas sub-
 lygans alte.
Hoc tibiale, a strapylle.
Hec caliga, *A*^{ce} a hose.
Hic mancus, *A*^{ce} a meteyne.
Hec ffrotica, *A*^{ce} a glofe.
Hic sotularis, *A*^{ce} a scho.
Hic pedulus, *A*^{ce} a soke.
Hic ffractillus, *A*^{ce} a dag of a gowyn.
 "NOMINA PERTINENCIA CAMERE.
Hic camrius, } *An*^{ce} a schamber-
Hic et hec sinistra, } leyne
Hoc lectum, alle maner off beddys.
Hoc grabatum, a sekemannys beddys.
Hoc torum, *A*^{ce} a husbondes bedde.
Hec toreuma, *A*^{ce} a kynges bedde.
Hoc supralectum, }
Hec tectora, } a selowyr.
Hoc capisterium, *A*^{ce} a redele.
Hoc pallium, *A*^{ce} a palle.
Hoc tapetum, *A*^{ce} a schalun.
Hoc coopertorium, a cowyrylthe.
Hoc torall, *idem* est.
 Est toral mappa, tegmen lectoque
 vocatur.

Hic lodex, *A*^{ce} a blanket.
Hoc linthiamen, *A*^{ce} a schete.
Hoc carentivillum, a canvas.
Hoc ffultrum, *A*^{ce} a matras.
Hec sponda, *A*^{ce} a ffedyr-bedde.
Hoc servical, *A*^{ce} a pelow.
Hec coma, }
Hoc pecten, } a combe.
Hoc caliandrum, a wulpere.
Hoc anabatum, *A*^{ce} a docer *ad dorsum*.
Hoc calatrale, *A*^{ce} a syde docer.
Hec fforma, }
Hoc schabellum, } a forme.
Hoc scannum, *A*^{ce} a benche.
Hec antipera, *A*^{ce} a screne.
Hoc scopum, a matte.
Hoc utensule, howseho.
Hoc stramentum, lyttre.
Hic stratus, -tus, -ui, } a bed.
Hoc stratum, -ti, -to, }
 Stratus vel -tum confinguntur tibi
 lectum.
Hoc epicausterium, a thuelle.
Hic caminus, a grete fyre.
Hic caminus, a chymny.
 Emittens fumum tibi sit locus ipse
 caminus,
 Maximus atque rogos tibi dicitur esse
 caminus.
Hec fagota, a fagat.
Hoc focale, fuelle.
Hic fax, -cis, *An*^{ce} a chyde."

On closing this valuable volume we cannot but regret that it should have been printed only privately. We heartily wish it could be given to the public, being sure that it would become highly popular among all archæologists and historians.

THE ULSTER JOURNAL OF ARCHÆOLOGY. No. XVII. London:
 J. Russell Smith.

It is always with pleasure that we turn to the pages of this ably-conducted and valuable archæological record. We look on it, indeed, as one of the most interesting among the many that now appear in Western Europe, and we still wonder at the spirit and energy with which it holds on its way, at a cost so low that we really cannot comprehend it. In this respect all archæological societies may learn a lesson from their brethren in Ulster. The illustrations, too, though not numerous, are in general highly effective,—quite to the purpose,—nothing wasted in them: we wish there were more of them; and we really think that, seeing how great the success has been, some

further developement of pictorial power might be tried here as a safe experiment. We do not profess to know anything about the finances of our contemporary; but we heartily wish that they may be as prosperous as our own, and that the two publications may long live and flourish side by side.

In the present Number, one of the most readable papers is an episode of Irish and Scottish history, taken from, or rather based on, the metrical account by Archdeacon Barbour of the invasion of Ireland by Edward Bruce, in A.D. 1315, intended as a diversion in favour of his brother Robert, who was still threatened in Scotland by the English after the Battle of Bannockburn. Barbour's account is commented on, explained, and illustrated, by constant references of the editor to the localities mentioned in it, and their traditions; indeed, the whole is worked up into an acceptable historical composition. Edward Bruce defeated De Burgh, Earl of Ulster, near the town of Connor, 10th September, 1315, and soon after, as Barbour has it, was "declarit King of Ireland;" in fact, he seems to have been crowned king soon after. We find a passage in this portion of the history which may be interesting to our readers, as Welsh antiquaries:—

"No sooner had Edward Bruce some prospect of winning the throne of Ireland than a still brighter vista opened to him. When intelligence of his repeated successes reached the Welsh, then rebelling against their recently-imposed yoke, they sympathetically rejoiced in the belief that independence was being achieved for their Gaelic kinsmen, the *Erenach*, by the younger Bruce; as they had exulted when it had been secured for the *Albanach* by his heroic brother; and the principal chieftain of the *Branach* (Welsh) then in arms, eager to obtain the aid of one of these great champions of national freedom, invited Edward Bruce to join them, in order (wrote he) that by the united strength of the Albanian Scots and the native Britons, the usurping *Sassenach* might be driven out of England, the times of Brutus restored, and the whole land divided between the Britons and the Scots. The enterprising Sir Edward, whose successes had inflamed his ambition, accepted this proposition, as it promised him the sovereignty as soon as the projected conquest should be complete. He at once stipulated for as full authority over his future British subjects as their own princes had exercised. Brilliant visions these for the younger son of an Earl of Carrick! He might succeed to the throne of Scotland; half Ireland was already his, by Anglo-Irish treason and Gaelic will; and now the diadem of England awaited his grasp! Yet, though many of the Gael of Scotland were under his banner, and they of Ulster called him their king, and though they of Wales now asked his martial assistance, all three would assuredly have proved as impatient of the Norman and feudal Edward de Bruce as they had been of the 'Hammer' of the Scottish nation."

It would be curious if any thing could be collected from Welsh records of that date to explain this account. It is well known that the Irish chiefs could not agree among themselves,—that they acted treacherously towards the Scots whom they had invited over,—and that, ultimately, Edward Bruce returned, with some of the veterans of Bannockburn, to his own country.

A short and rather good paper, on "Ancient Roman Intercourse with Ireland," occurs in this Number; the writer, Mr. Pinkerton,

inclining to the highly probable supposition that the Romans visited Ireland for the purpose of trade, and were pretty well acquainted with it, though they made no attempt at settlement within it. Mr. Hore contributes a dissertation on the "Irish Brehons and their Laws," and Professor Pictet, of Geneva, has a long and excessively etymological paper on the ancient name of Ireland. The learned professor has suffered himself to be so completely "mystified" in the matter of the Triads, that it is refreshing to see him on somewhat more tangible ground in Irish Archæology.

A curious account of the famous "Saint Patrick's Purgatory," by Mr. Pinkerton, is continued in this Number. It is of greater interest to Irish than to Welsh readers; but there is a passage in it which throws light on some buildings found in various parts of Wales, though not, as far as we know, in Church-yards, or sacred inclosures.

"At the north side of the church, and ten feet distant from it, appeareth that whence the island hath the name,—St. Patrick's cave, pit, or Purgatory, for by all these names it is known. The entrance thereto is without any or very little descending, the walls are built of ordinary stone, the top is covered with broad stones overlaid with earth, and overgrown with grass. It is two feet and one inch wide in most places, and three feet high; so that they are enforced to stoop, who go into it. It is sixteen feet and one half long, whereof twelve feet runs right forward, and four feet and a half turns towards the church; at the corner of the said turning, a little crevice admits a very little light.'

"Messingham closely agrees with this description. He says that the cave is so narrow and low in the roof that a man of common stature could not sit—let alone stand—upright in it. By tight squeezing nine pilgrims could be stowed away in it.

"Peter Lombard also tells us what the 'crevice' was for; it admitted light, and the person, among the enclosed penitents, who was appointed to read the *Canonical Hours*, had the privilege of taking his place by it. Moreover, the priest came occasionally to this crevice, and through it whispered spiritual consolation to the captives, especially if he learned that they were troubled with temptations.

"The cave, as this disgusting human sty was absurdly termed, being incapable of holding more than nine persons, the pilgrims lost considerable time by waiting on the island for their turn to enter. To remedy this inconvenience another den was constructed for females; but this gave offence, the pilgrims not considering it to be the genuine place. However, when Lord Dillon visited the island, the resort of pilgrims was so great, that the construction of a number of other penitential cells was contemplated by the prior.

"Between the church and the Purgatory,' continues Dillon 'there is a small rising ground and a heap of stones, with a little stone cross, partly broken, standing therein; and at the east end of the church there is another heap of stones, on which there is another cross made of interwoven twigs; this is known by the name of St. Patrick's altar, on which there do lie three pieces of a bell, which they say St. Patrick used to carry in his hand. Here also lies a certain knotty bone of some bigness, hollow in the midst, like the nave of a wheel, out of which issue, as it were, natural spokes. This is shown as a great rarity, being part, as some say, of the serpent's tail that was killed in the lake; but others say part of one of the serpents banished by St. Patrick.

"Towards the narrowest part of the island are six circles, or cells, or *saints'*

beds, for penance. These are *mansions* (for so are they termed) dedicated to some of the famous Irish Saints. They are of stone, and round, and about three-quarters of a yard in height, and have an entrance into them. They are of different sizes. That for Briget being ten feet over within the walls, Collum-Kille, nine; Katherine, nine; Patrick, ten; Avogh and Moloisse, ten; these two last are placed in one cell, and that also is joined to that other of St. Patrick; and the sixth, for Brendam, is ten feet over. These cells, or beds, serve for a great part of their devotions who resort to this pilgrimage, about which and in which there are frequent pacings and kneelings, to which end they are compassed with sharp stones, and difficult passages for such as go bare-footed, as all must.

"In the farthest part, and northward, there are in the island where it is narrowest, certain heaps of stones, cast together as memorials for some that have elsewhere been buried; trusting, by the prayers and merits of those who daily resort to this Purgatory, to find some release of their pains in the other.

"Lastly, in the island are several Irish houses, covered with thatch, but lately built, and a foundation for a building of lime and stone. And another house for shriving and confessing those that come thither, which is on the left hand of the entrance into the island. Among these are four places assigned for receiving such as from the four provinces of Ireland—Leinster, Munster, Connaught, and Ulster—resorted thither."

We are here reminded of St. Govan's Chapel, in Pembrokeshire, of many a British circular house, and of the old Welsh term "*Gweli*"—*Bed*, as used in a peculiar sense in medieval documents, such as the *Record of Caernarvon*.

Mr. MacAdam contributes a drawing of a beautiful bronze cauldron, found in the parish of Killinchy, County Down, with an elaborate memoir upon it, in which he alludes to passages from the *Mabinogion*, and to one from Llywarch Hen. The cauldron in question is very thin, of globular form, exquisitely moulded and worked, and of a gold colour. The author conceives it to be either of Eastern manufacture, or else copied from an imported Asiatic model.

In the *Notes and Queries* to this Number there is a wild attempt to assign Erse derivations to the names of localities in Lloegr (England), such as London, Thames, Dorchester, &c.;—but we forbear. One note among the others deserves a record, that the horizontal water-mills (mentioned in a former Review of ours) hitherto supposed to be obsolete, are actually used in Mayo, and other parts of Connaught. The modern Irish name for them is *muileann tón le talamh*; but, in English, they are locally called "gig-mills." What an expansive theme for the etymologist! We learn from another note that a pig-stye in Ulster is called a *pig-crew*; the Irish word *crò* standing for "hut," or "hovel." This should be laid down by the side of our own Cambrian epithet.

